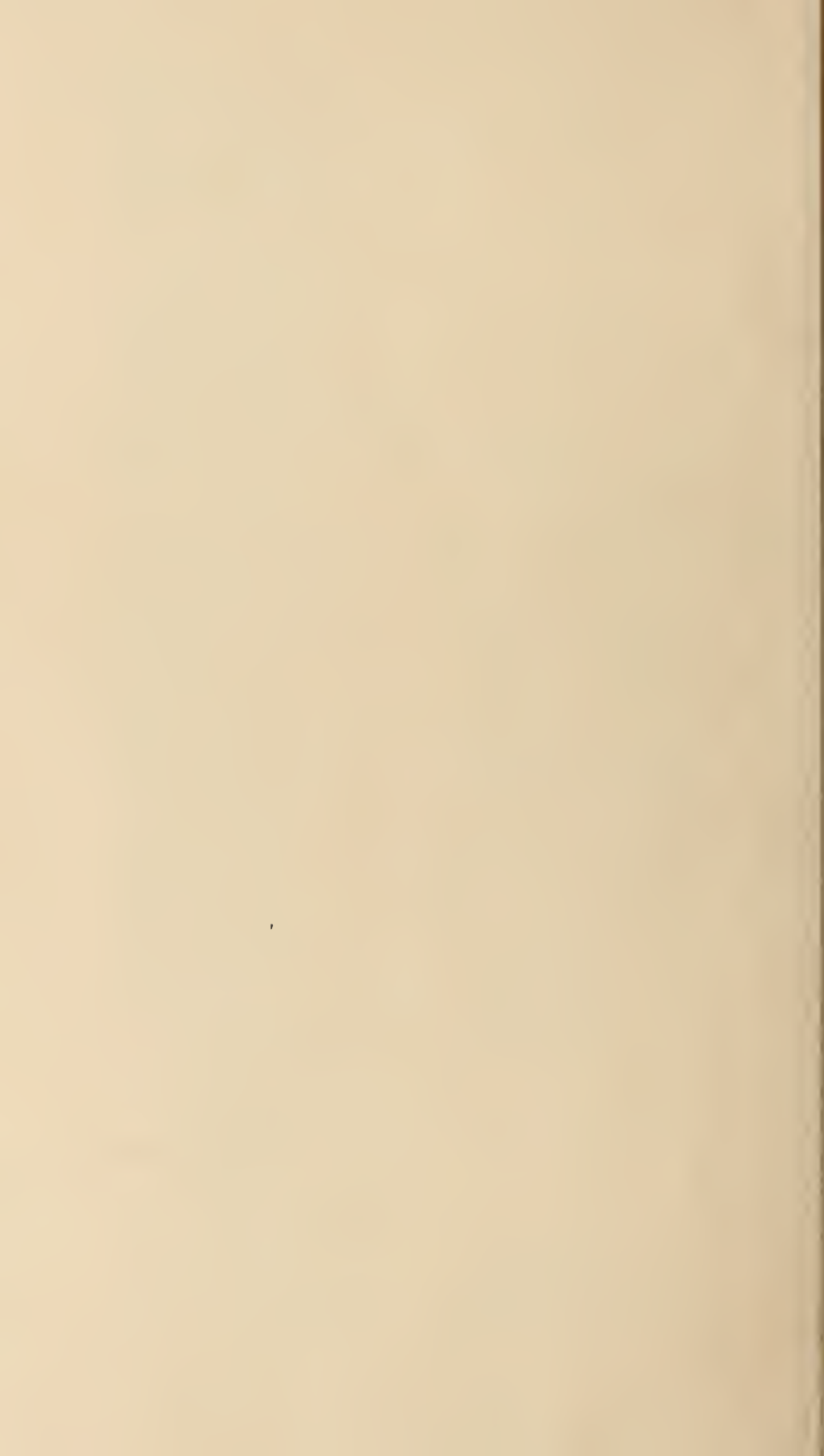


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THE AGENCY OF THE HOLY SPIRIT IN THE CONVERSION OF THE WORLD.

The design of God in revealing the doctrine of man's dependence on the Holy Spirit is to encourage the fainting, and to secure his own glory. It could not honor God for his creatures to scorn the use of the means by which he has appointed to promote his kingdom; nor could the end be soon effected, which he has determined to accomplish by the blessing of his Spirit on the use of means, if his Spirit were left to work alone. The means employed by the creature and the Spirit of the Creator are the agencies by which all moral effects are wrought. In some cases, indeed, the means are so far below the end, that the work seems to have been the work of God, almost without the intervention of means. Still, this is the arrangement which God has instituted; and, under the present system of things, we cannot expect any other. Hence when works for the divine glory are to be done, we are to look not to the power of man, but of God, for success. So that, however great the work, and whatever obstacles be in the way, there is no ground of discouragement, because it is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

In this article we propose to show that the descent of the Holy Spirit is the only hope of the world's conversion.

Men, who have but little light from on high, and who think much of philosophical sequences, are too apt, not in theory, but in reality, to trust to the efficiency of means, and the adaptations of divine truth to the circumstances and wants of man. Others, of less thoughtful minds, struck by outward appearances, are ready to gather their chief encouragement in regard to the conversion of men from the winning power of talent, from skilful eloquence, from crowds of attentive hearers. They rejoice in the encouragement, when these outward circumstances seem to favor, but are filled with sorrow and despondency when they are thrown upon God's Spirit alone for help.

The scriptures, however, represent God's Holy Spirit as the grand agent in bringing men to Christ,—not the Holy Spirit without means, but infusing a life-giving power into the means. The truth, the word of God, the preaching of the gospel, the exhibition of divine ordinances, all are used to promote the conversion and sanctification of men. But it is not these, so much as God's Spirit, acting in them and through them, by which regeneration and sanctification are secured. In respect to the conversion both of individuals and of multitudes, the same phraseology is used. The individual man must come under

the sway of Christ through the power of the Spirit; and so must the world. There is no hope that any man will be a believer, without an inward holy influence, making the means of grace, just at the time of his conversion, efficacious; and there is no other hope for the conversion of the world. The proof-texts on this subject are so familiar that they need not here be quoted. Let the two following considerations suffice.

1. The greatness of the work to be accomplished is such that its accomplishment demands the energy of divine power. This is the work to be done. First, to do away whatever there is of outward wrong, both among Christian and heathen nations throughout the earth. This wrong exists in all the possible forms of idolatry and oppression, of profaneness and adultery, of murder and robbery, of disobedience to parents, disregard of law, Sabbath-breaking, cruelty and unfaithfulness. There is not a law of God extending to men's outward conduct, which has not been, and is not, in some form or other, in some part of the earth or other, transgressed probably every day. There is not an hour in which the fires that feed and the passions that spring from intemperance do not seem to call for divine judgments. There is not an hour, in which heaven is not saluted by the infamous sacrifices of idolatry. There is not a day which does not wreak with oaths, which, however they may seem to a polluted taste to give zest and energy to conversation, provoke God's unmingled displeasure. There is not a Sabbath, whose holy quietness is not broken by the noise of revelry and sin. There is not a corner of the earth where God is not continually every day blasphemed; nor an unregenerate person in the wide world who is not every hour transgressing some divine command. If we should seriously consider all the sin that is wrought every day by the millions of the earth's population, and then remember that God is angry with the wicked every day, we might reasonably wonder that they are not swallowed up. We might think it a solemn thing to live in a world so full of sin. We might reasonably feel every evening that it was a wonder surpassing wonders that the guilty nations had not been consumed. Even in Christian countries, famed, often, for their morality and justice, the complicated system of laws, framed because and only because men are corrupt, and designed only to keep them from preying upon one another, is not sufficient to bind them. And in pagan countries, that which God has expressly forbidden is often deemed reputable and virtuous, yea, and established by law. Men are commanded by public statutes to worship images, and, in effect, to drive out from among his creation, so far as they can, all knowledge of God. Now the conversion of the world implies the everlasting removal of all this outward sin. When it is effected, holiness will reign more widely than sin has ever done, among all the tribes of men. The voice of blasphemy will be changed to the voice of praise; and every idol being broken, God alone will be adored. All men will obey the law of God. The piety and purity and meek obedience which are now scarcely understood except around the throne in heaven, will become the habit of mankind. All men will choose the ways of God, as it were by a spontaneous impulse.

The work to be done in the conversion of the world is, secondly, to change and sanctify the motives of every heart. That which is without and that which is within require alike the renovation of the Holy Spirit. One would be surprised, who should be let into the secrets of human conduct throughout the world, nay, one who should learn something of them by going down into the depths of his own heart, to see how many virtuous actions are apparently vir-

tuous, not because the doer of them loves virtue and follows its dictates by a voluntary impulse, but on some selfish ground. For example, though men often pride themselves for their uprightness, and honesty, and restraint of unhallowed lust, take off from them the restraints of law and of public opinion, and how many of them would of choice immerse themselves in every vice. It is from regard to their reputation or advancement in public favor, or for the promotion of their wealth, rather than from a holy regard to God's pleasure that many are as virtuous as they are. Under common circumstances these things are not felt. But let the light of heaven be poured upon the soul, revealing its sins and its waywardness, and it will be felt that its ways are "only evil continually." In the conversion of the world, this deficiency of holy motive is to be remedied, not in a few thousands only, but in every dweller on the face of the earth. There will be in every one a new creation. "Old things will pass away, and all things become new." The unholy disposition and affections that once prevailed will be no more known; but a holiness and purity like that of the angels will be found in every person in every land.

A third effect to be wrought is the correction of error and the promotion of right views concerning divine truth. We must not think that error concerning any doctrine or any duty will last forever. We have no scriptural proof that any ordinance of Christ will be set aside to give space for human tradition, when the reign of Christ is universal. In the final dominion of the Savior, the fundamental principles of faith and practice will be settled, and all men will agree in right views concerning all that God has revealed or Christ required. The whole world, now so polluted, so distant, so rebellious, so unreconciled, will be bound to the sway of Immanuel, and the tabernacle of God will dwell with men.

Who can think of this work, so blessed in its progress, so wondrous in its means, so divine in its influence, so glorious in its effects, and imagine that any power but the power of God could accomplish it? It is not the dethroning of a king; it is not the subjugation of an empire; it is not the leading captive of the soldiers of a thousand armies; it is not the conquest of the world by carnal weapons; but it is the dethronement of a tyrant who had ruled over all hearts; it is the establishment of the throne of the third person of the blessed Trinity in the bosom of every dweller on earth; it is the leading captive of all souls to the King of kings and Lord of lords; it is the conquest, the regeneration, the sanctification of a world,—a work which carnal weapons could not achieve, nor carnal minds, with all the stretch of their powers, comprehend. It is beyond human ingenuity to persuade one alienated soul to be reconciled to God. We may present argument, entreaty, warning, expostulation, love, terror, to a heart made tender even by alarming providences, and though we may get conscience on our side, the soul's alienation from its Maker and its God will still continue. Who, then, less than God, could subdue and reconcile to himself an alienated and ungodly world?

2. That the power of the Holy Spirit is the only hope of the world's conversion will be proved, if we consider the feebleness of the instrumentalities God has determined to employ. As the work, from its greatness, has been shown to be above human power, all human means must be as incompetent to its fulfilment, as clay to open the eyes of the blind. The means which God has appointed for the salvation of the world are divine truth, including the word of God, in its facts and doctrines; and the ordinances of the Christian dispensation; and the ministers by whom these are presented and pressed upon the world.

We say these, chiefly; not excluding, however, the thousands whom God renders useful in more private stations, in winning souls to Christ. Taking the second first, for the sake of preserving the climax, we may say concerning them, the scriptures themselves speak of them as mere earthen vessels, liable every moment to be broken and destroyed. "We have this treasure in earthen vessels," says Paul, "that the excellency of the power may be of God, and not of us." The message brought to us is a glorious message; and its glory, in its undiminished and unvarying excellency, is peculiarly illustrated by the worthlessness and evanescence of the medium through which it is sent. It is not only through an earthen vessel, that the message of salvation comes, but it is communicated through that which is more perishable than clay,—the feeble voice of a feeble man; air set in motion; articulate breath. Give the voice all conceivable power; let it pour itself out in the sweetest tones and breathe the richest eloquence; let it be armed with the treasures of learning to illustrate the truth, and the grandeur and beauty of imagination to persuade men; and after all, it will have no innate energy to enforce divine truth. The ear may be charmed for a moment, and the heart may be won to attention; but no living strength, no transforming power, no vivifying efficacy dwells in it or can flow from it. The splendor of eloquence has carried the soldier to the field of blood, and made him reckless of death who had trembled all his lifetime at its approach to a sick chamber; but it has never nerved and never can nerve a dead heart, and implant the vigor and energy of spiritual life where had reigned the stupor of moral death. We must have something above any energy there is in man, or the work of the Spirit will never be done. Even where a whole congregation has been moved by the spirit-stirring power of eloquence, as a forest bows at the wind as it passes by, we have never heard that one heart has been awakened to life,—one sinner recalled from his wanderings,—one spring of holy affection made to vibrate in any portion of the mass.

And if we consider truth,—the truths contained in the Holy Scriptures, as an agency which God will preëminently use in the conversion of the world, it may as easily be shown that it cannot by itself alone accomplish the work of saving men. Another energy must work with the truth, and make it efficacious. The facts and doctrines of the gospel we may bring near and lay at the door of the heart; but with all their glory, they will lie there powerless. It is not enough that religious knowledge and religious considerations be brought and laid in contact with the soul. Hundreds of congregations enjoy this privilege, who are, in all their unregenerate members, withering and perishing in sin. The truth must enter in and become part and parcel of the soul. It is the engrafted word,—the word brought into so near a union with the spirit of man that it becomes as it were a part of his own being, which, says the apostle, "is able to save the soul." The ministry of the word is the grand means appointed for man's salvation; the ordinances are designed to sanctify and bind man to his God and Savior; prayer is the chain which unites the throne of grace and the earthly footstool, and by which blessings are sent down to us. But what can all these do, without the presence and power of the Holy Ghost? The ministry of the word will be prophecy over dry bones, exceeding dry. The ordinances will be forms, striking and beautiful, but a shadow without substance. And prayer may be clothed in beauty of language and recommended by fervency of manner; but what is it worth, if it be not the mind of the Spirit,—the breathing forth of the unutterable groanings which he has inspired?

When we think of these things, and our souls faint within us, when we feel

that Zion withers under the richest blessings of the sanctuary and the most pungent and perpetual ministry of the word, how cheering to the heart are the promises of God. "I will pour my Spirit upon thy seed, and my blessing upon thine offspring." "Before they call, I will answer, and while they are yet speaking, I will hear." "If ye, being evil, know how to give good gifts to your children, how much more shall your Father in heaven give the Holy Spirit to them that ask him." "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." "Not by might, nor by power; but by my Spirit, saith the Lord of hosts."

From these statements we learn the grounds on which the Christian is encouraged to labor for his Master, in bringing his own soul into subjection to him. It is not in his own worthiness; it is not in the faithfulness of his efforts; it is not in the energy of his resolves, that he has reason for self-gratulation, or for hope that he shall escape from the power of sin, and be brought in safety to his Father's kingdom. These things may furnish testimony that the Spirit works in him both to will and to do; but it is in that inward working of the Spirit, that the chief ground of his encouragement lies. So that though his efforts sometimes fail, though he mourns over an evil heart of unbelief, though he trembles, because of his unworthiness, lest he should never enter into glory, he may be freely told, that he is not to expect it because he is worthy, or because every effort to conquer temptation is immediately successful, or because he has a nature of angelic purity within him, and not of human deformity, undergoing the process of transformation. It is by the Spirit of the Lord of hosts.

And if the Christian's heart is set upon a revival of God's work in any place, he may hence learn when and wherefore he is to be encouraged to expect that the desire of his heart shall be fulfilled. Though we are prone to be most moved by outward circumstances, let us hence learn that it is not in solemn and crowded assemblies, it is not in the favoring applause of the world, it is not in any thing without, that we are to seek our encouragement; but in the unchanging promises, the everlasting consolations, the infallible Spirit of God. The former, delightful though they be, may be changed by a breath. The power of worldly allurements may blast them. The fluctuations of human business may, in an hour, annihilate them. The opening bud of promise may be blighted, and the glowing sunshine may, by a sudden tempest, be overclouded. But the promises and purposes of God hold their unchanging stations, like the sun amid the rush of storms and the revolutions of planets. The world may be swept of its inhabitants; the ordinances of God's house may be, for a season, done away; the church may be driven into a corner; and sin seem to hold unrestrained dominion. But the Christian has as much reason as ever to rejoice and trust. God has not altered. His promises are not made of none effect. They are certain, abundant, various, adapted to every exigency. Why, therefore, are we at any time discouraged? Why do we weep, as if the promises were blotted out? Why cease from our efforts, as if we had been assured that God would not accompany them by his Spirit? Why tremble for the prosperity of Zion, as if its glory were dependent on outward circumstances, and not on the words of his own pledged immutability? We verily believe that if Christians were to take right views of the word of God, they would be stimulated to unceasing effort; and that effort, blessed by a present Spirit, would doubtless show that while it is not by might nor by power, by the Spirit of the Lord of hosts wonders would be wrought and the children of Zion saved.

We have here also the argument for faithful labor. We have in the promise concerning God's Spirit an adequate ground to believe in the efficacy of our labors; not in themselves, but in the accompanying Spirit. This encouragement is unchanging, therefore we have no reason for fainting and weariness. There is also much sweetness in the thought that though success is not purely a fruit of means, nor in proportion to the means used, it is in proportion to the divine power shed forth upon them. And when divine, infinite, power is that by which the effects we desire are wrought, what blessedness both of efficiency and of effects may we not look for? It was but the weakness of human means, the simple address of Peter on the day of Pentecost, which, under divine power, wrought the conversion of three thousand souls. And while divine promises, the same divine promises which cheered the disciples, are still on record, we have all conceivable reason to hope, nay, to expect, if not so great results from the feeble means we put in operation, because the necessities of the age are different, results of inconceivable glory. For it is the promises of God, not surrounding circumstances, from which we should derive the chief encouragements of our hopes.

The connection between the agency of the Holy Spirit and the duty of prayer is most obvious. Our dependence upon that infinite agent is not an evil, but a blessing. It does not put us in a worse condition in respect to success, but into a better. Instead of depriving us of all stimulus to effort, as some vainly imagine, it creates the strongest and most effective stimulus. It furnishes our greatest, and the only adequate, encouragement. When we compare the work to be accomplished with our ability to accomplish it, and, desponding and weary, we cry out, "Who is sufficient for these things?"—God's Holy Spirit mercifully responds, "I am sufficient for these things." An offer is made to associate almighty power with our feebleness, and to bring the infinite energy of Omnipotence to the aid of our weakness. The conversion of the world is not a thing within our power; but it is a thing within God's power. The divine aid is to be given us in answer to prayer, as God has said. And we may freely anticipate that with that aid we shall be able to do all things. The fact of our dependence is therefore no reason for discouragement. But it is suited to be an incentive to prayer. God proposes to "give his Holy Spirit to them that ask him." In the doctrine of the Holy Spirit, then, we have an argument for prayer,—for the prayers of individual Christians, for the united prayers of all saints.

So, then, when we send abroad our brethren upon the stormy sea to distant and barbarous homes,—when we contemplate them as laboring amid ten thousand difficulties and discouragements on inhospitable shores,—when we see obstacles on every side, so great as almost to forbid the hope of their success,—let us remember that the work is the Lord's. And let our prayers continually ascend to God in their behalf. We shall not have finished the duty of prayer, and be at liberty to lay it aside, till the last heathen is converted, till the last trace of idolatry has passed away, and till the great work is accomplished, the kingdoms of this world having become the kingdom of our Lord Jesus Christ. Then may the work of prayer be remitted, and the joy of praise take its place.

Let Christians gird themselves anew to the service of Christ, and the blessing of the perishing. There is no reason why we should not set ourselves with all diligence to fulfil our vocation as saints. Our own solemn vows, our frequently expressed desires, the expectations the world cherish concerning us

demand it of us. The changeless promises, the glorious encouragements, the pledge of the Lord, if hosts urge us to the work. The assurance that it is not by might, nor by power, but by his Spirit, that the world is to be converted is enough to nerve every arm, and inspire every heart. *

MISSIONARY SPIRIT TO BE CULTIVATED IN CHILDREN.

Among the means which you should use to awaken in your children an interest in behalf of a perishing world, that of teaching them to contribute to its wants is one of prominent importance. Children very early manifest a selfish spirit; and their inclinations prompt them to spend all they may possess for their own comfort. A toy or some luxury from the candy shop is, generally, the highest object of their desires, and every thing must be sacrificed to obtain it. It is necessary, for various reasons, that this selfishness should be broken up in the very bud of its appearance. The salvation of their souls, to say nothing else, demands it. Now there is no way in which this selfishness can so effectually be broken up, as by inducing them to forego their own comforts that they may remove the miseries of others. And this can easily be done. Explain to them, as I before observed, the picture of the heathen mother who is throwing her child into the mouth of the crocodile, or take them in imagination to the banks of the Ganges. Show them the deluded mother bathed in tears and refusing to be comforted, because she has just pushed off with her own hands her first-born child into the river. Show them the infant struggling in death and buried forever beneath its turbid surface, and tell them also that all this is done because the Bible has never found its way to that mother. Then ask them if they are not willing to give their cents to buy a Bible for such mothers, and they will be ready to give their little all to send them the Bible.

But not only should your children be taught to make their little contributions, they should be taught to make them systematically and steadily. Where there is a large family, I think it very desirable that a family missionary society should be formed, and that the children should be put upon some means of obtaining money to throw weekly into their little treasury. As a general thing, the money which they contribute should be earned by some act of self-denial or labor on their part. Where there are not enough children to form such a society, they should be furnished with missionary boxes, into which they should, "on the first day of the week," drop their contributions. If there are juvenile missionary societies in the congregations to which you belong, let them join them. If not, go to your pastors, and ask them to form such societies. An excellent way for your little girls to become interested in missions is to form themselves into missionary sewing societies. They should meet together to sew as often as their circumstances may admit.

Not merely should your children be taught to make their little offerings to send the gospel to the heathen, they should especially be taught to consecrate themselves to the great work of laboring among them, provided God should qualify them for this service. This world is not to be converted without a host of laborers. Five hundred thousand are needed for heathen lands alone. Not that this number can be sent to them. The heathen must be evangelized principally through laborers raised up within their own community; but enough must go forth from Christian lands to form little colonies, in order that they may, through the agency of the Holy Spirit, raise up a native ministry. Such laborers must come from some nurseries, and why should they not come from yours? And will you not consecrate your children to this work? and will you not, as they grow in stature, do all in your power that they may eventually enter upon the work to which you have thus consecrated them? O, shall any lyre in heaven be forever left unstrung on account of any failure on your part? Would you deprive your Redeemer of one single hallelujah?

Perhaps you have pious sons who have all the qualifications for the ministry, but who are already engaged in secular pursuits. Have you ever con-

versed with them about their leaving these pursuits, that they might enter the ministry? If not, is it not your duty thus to converse with them? Do not the souls of fifty thousand of the perishing heathen pass from time into eternity every day, unprepared to meet God? Shall hell continue to receive such accessions without a single effort on your part to induce your sons to do all in their power to prevent it? Should you not be unremitting in your endeavors to persuade them to hasten to the help of those who are ready to perish? Do you want motives to induce you to make these efforts? Go to Gethsemane and see if there are no motives there. Then go to Calvary and see if there are no motives there. And after you have left Calvary, go to yonder eastern world, where every light of heaven has been extinguished.* Are there no motives there? I was almost ready to say, that if there were no hereafter, you ought to do every thing in your power to send the gospel to the heathen for the purpose of relieving their temporal miseries; for it is the gospel, and the gospel alone which can elevate them even in this world.†—*Dr. Scudder.*

* That people who have no knowledge of Jehovah must, of course, be enveloped in darkness. And such a people are the Hindoos. The Hindoos say there is one Supreme Being, whom they call Brahm; but he is never worshipped, neither has any temple ever been erected to his honor. Various attributes have been ascribed to him: but in the whole enumeration there is not the remotest allusion made to a single moral attribute. In the place of Brahm they worship gods many. The number of these gods amounts to three hundred and thirty millions. "They are of all colors,—some black, some white, some red, some blue, and so through all the blending shades of the rainbow. They exhibit all sorts of shape, size and figure,—in forms wholly human or half human,—wholly brutal or variously compounded, like many-bodied centaurs,—with four, or ten, or a hundred, or a thousand eyes, heads, and arms. They ride through the regions of space on all kinds of etherealized animals,—elephants, buffaloes, lions, deer, sheep, goats, peacocks, vultures, geese, serpents and rats. They hold forth in their multitudinous arms all manner of offensive and defensive weapons,—thunderbolts, scimitars, javelins, spears, clubs, bows, arrows, shields, flags and shells. They discharge all possible functions. There are gods of wisdom and of folly,—gods of war and of peace,—gods of good and of evil,—gods of pleasure, who delight to shed around their votaries the fragrance of harmony and joy,—gods of cruelty and wrath, whose thirst must be satiated with torrents of blood, and whose ears must be regaled with the shrieks and agonies of expiring victims. All the virtues and the vices of man;—all the allotments of life,—beauty, jollity and sport; the hopes and fears of youth, the felicities and infelicities of manhood, the joys and sorrows of old age, all, all are placed under the presiding influence of superior powers. Every scene, every element, and almost every object in nature, the bud that bursts forth in spring, the blossoms of summer, and the fruits of autumn,—meadow and grove, fountain and stream, hill and valley,—all have their guardian genii."

† In vain do we talk, when we assert that literature, independently of religion, is sufficient to elevate the human character. Were this the case, the Hindoos would long since have been elevated. The original writings of this people, generally deemed sacred and canonical, says Dr. Duff, are prodigiously voluminous. They are ordinarily reduced into four classes. The first consists of the four Vedas. They are almost universally regarded as the fountains of all true religion, and the source of every other species of useful knowledge. The second class consists of the four Upa-Vedas or sub-Scriptures. They treat of the theory and practice of medicine,—of music in its most extended signification,—of archery, architecture and sixty-four mechanical arts. The third class consists of the six Ved-angas, or bodies of learning. They treat of astronomy, of grammar and prosody and so forth. The fourth class consists of the four Up-angas, or appended bodies of learning. The first embraces the eighteen Puranas, or sacred poems. These treat of cosmogony and chronology,—of geography and astronomy,—of virtue and good works,—of the nature of the soul and the means of final emancipation. The second and third Up-angas consist of the four principal works on logic or dialectics; and metaphysics, or disquisitions on the essence and modifications of spirit. The fourth Up-angas consists of the Body of Law, in eighteen books, detailing all manner of duties connected with the worship of God, and all the relations which can subsist between man and man.

The writings now enumerated are usually styled The Great Shasters, or books of sacred ordinances, to contra-distinguish them from a countless host of other books, whose authority, though often highly revered, may not be acknowledged as absolutely divine.

What an aggregate do the sacred writings of the Hindoos form. With their number only consider their bulk. The *Aeneid* of Virgil extends to about twelve thousand lines; the *Iliad* of Homer to double that number; but the *Ramayan* of Valmitri rolls on to about one hundred thousand; while the *Mahabharat* of Vyasa quadruples even that sum. Many of the other sacred works exhibit a voluminousness quite as amazing. The four Vedas, when collected together, form eleven huge folio volumes. The Puranas, which constitute but a part of the Up-angas, extend to about two millions of lines. Well might Sir William Jones exclaim that, wherever we direct our attention to Hindoo literature, the notion of infinity presents itself; and sure enough, the longest life would not suffice for a single perusal of works which rise and swell protuberant like Himalayas, above the bulkiest compositions of every land beyond the confines of India.

MISERIES OF HEATHENISM.

Go for a moment in imagination to the great temple of Juggernaut, at Orissa. Every year more than a million of persons visit this celebrated spot. The aged, the weak and the sick undertake this pilgrimage as a remedy for all evils. "It is no uncommon occurrence," says one of the missionaries to that place, "to see the miserable worn out pilgrims, with a patience and fortitude worthy of a better cause, binding their solitary tattered garments round their lacerated feet, and go groaning along with heaving back, tottering step and emaciated form, and dull sunken eyes, from day to day and week to week, until they obtain the object of their painful toils, a view of Juggernaut. Nor is it a matter of wonder that vast multitudes sink under their miseries; for it is generally the case that so soon as one of the party fails, his companions leave him, without the least commiseration, to his fate. These poor wretches are almost without an exception thrown out upon the village Golgotha, to be devoured by dogs, birds and so forth. I have several times passed over this piece of ground, and the skulls and bones exceed calculation. The fact of dogs, jackals and vultures living on human prey is familiar to every inhabitant of Orissa. If the pilgrim live to leave Juggernaut, he has a long journey before him, and his means of support are often almost if not quite exhausted. The work of death then becomes rapid, and the route of the pilgrims may be traced by the bones left by the jackals and vultures. The country near the temple seems suddenly to have been visited by pestilence and famine. Dead bodies are seen in every direction. Dogs, jackals and vultures are observed watching the last moments of the dying pilgrim, and not unfrequently hastening his fate. Such is known to be the mortality among pilgrims, that a Hindoo of property always makes his will before he sets out on this journey, and takes a most affectionate farewell of his disconsolate relations. It is supposed that above two thousand persons die annually on pilgrimages to different holy places." "In the immediate precincts of the holy city where Juggernaut resides, are to be seen crowds of devotees; some remaining all day with their heads on the ground and their feet in the air, others with their bodies entirely covered with earth, some cramming their eyes with mud and their mouths with straw. One has his foot tied to his neck, or has a pot of fire on his breast; another is enveloped in a net work of ropes. On the day of high festival, when Juggernaut is dragged forth from his temple and mounted on his lofty car, in the presence of hundreds of thousands who rend the air with shouts of 'Victory to Juggernaut our lord!—the public services are commenced by the officiating high priest, who is stationed in front of the idol, by a loathsome pantomimic exhibition and by filthy blasphemous songs. But it is not until some poor victim of superstition casts himself under the wheels of his ponderous car and is crushed to death, that this horrid king, as he is styled, is said to smile."

The heathen are constantly in the practice of performing great self-tortures upon themselves. I will mention a few of these. Some roll their bodies on the ground for hundreds of miles. The Rev. Mr. Heyer gives an account of an "Indian devotee who had spent more than nine years on a journey from Benares to cape Comorin, that is, from the 27th to the 7th degree of north latitude. The whole journey is made by rolling on the bare ground from one side to the other, about three miles each day. His family accompany him and minister to his wants."—"Some throw themselves from a high wall, a second story of a house, often twenty or thirty feet in height, upon iron spikes or knives stuck in a large bag or mattress of straw. Many in this way are often cruelly mangled and lacerated. In some instances the issue proves speedily fatal. Sometimes bundles of thorns and other fire-wood are accumulated, among which the devotees roll themselves, uncovered. The materials are next raised into a pile and set on fire. Then the devotees dance briskly over the blazing embers, and fling them into the air with their naked hands, or toss them at one another. Some betake themselves to a vertical wheel, twenty or thirty feet in diameter, and raised considerably above the ground. They bind themselves to the outer rim in a sitting posture, so that when the wheel rolls round, their heads point alternately to the zenith and the nadir. One other species of torture I must mention. The deluded votaries enter into a vow. With one hand they cover

their under lips with a layer of wet earth or mud. On this with the other hand they deposit some small grains, usually mustard seed. They then stretch themselves flat on their backs, exposed to the dripping dews of night and the blazing sun by day. And their vow is, that from that fixed position they will not stir—will neither move, nor turn, nor eat, nor drink—till the seed planted on the lips begins to sprout or germinate. This vegetable process usually takes place on the third or fourth day, after which, being released from the vow, they arise, as they dotingly imagine and believe, laden with a vast accession of holiness and supererogatory merit.”—*Dr. Scudder.*

American Baptist Missionary Union.

ARRACAN.—*Letter from Rev. E. L. Abbott.*

Second attempt to enter Burmah.

An account of a previous attempt by Mr. Abbott to enter Burmah Proper from Arracan will be found in this Magazine for August 1849, page 281.

Sandoway, May 15, 1849. From the tenor of my letter of last month, you will expect to hear from me from Burmah. I entered the country, as I proposed, by crossing over the hills from the head of Baumee river. But the governor of the district would not allow me to remain, and I was obliged to make my way back to Sandoway. He knew that the Karens were building me a house, and gave his consent to my residing in it. But before my arrival a change had come over his views; and his promise which, I doubt not, was made in all sincerity, was of no avail. He wished me to remain in the country. But under-officers had combined and succeeded in awaking his fears by threatening to impeach him before the king if he allowed me to remain. And his anxieties were not a little increased by the results of my former attempt to enter the country by the Bassein river. It will be remembered that I was stopped by the governor of Bassein. When I left the mouth of the river on my return, a small brig was lying off in sight, which I supposed from her appearance to be a Madras vessel making her way up the coast. Word went up to Bassein that a man-of-war was off the mouth of the river, ready to enter and avenge the insult offered to the “*English Spy.*” It had been represented to the gover-

nor of Bassein that I came in that character as an agent of the English government. That was the work of Catholic Priests—to prejudice the government against me and prevent my entering the country. Consequently the Bassein governor, being the highest officer in the Provinces, called out all the other governors with their *war boats* and me, and the fleet moved down to the mouth of the river to drive the insulting foe into the sea,—when, on their arrival there—lo! there was not a ship to be seen. Then the other governors turned upon the Bassein gentleman and handed him up to the king as an alarmist, a disturber of the peace of the country without any cause. And the result was, an order was sent down and the Bassein governor taken to Ava, loaded with irons from head to foot. What has become of him we have not heard. This will indicate the commotion created in the country by my attempt to enter it. The new governor of Bassein has not yet arrived, and such was the state of things on my last arrival there. It is natural to suppose that the man into whose province I entered last was in much doubt as to what he should do with me. He dared not allow me to remain, and he was afraid to send me away. One effect was produced by my last visit there which is a good one. The people generally—and indeed all the officers now there believe me to be what I profess to be—the Karen teacher, simply a priest of religion. I have since heard that they say, “that man would never come into our country as he does and trust himself to our protection with nobody with him but Karens, were he not a true man.” And I am of the

opinion that my last visit will finally tend to procure my admission into the country.

My walk over the hills from the head of Bannee river was an exceedingly fatiguing one, the more so to me as I had not been accustomed to travelling by land. We were fourteen hours from the last village on this side to the first on the other.

A Sabbath with the Christians.

In that village was my house, or rather a large chapel, with bamboo work across one end for my sleeping department. I arrived there on Saturday evening. That the Christian people gave me a glad welcome, is saying but little. Or, that in the course of that evening and night—the thought that “this is to be my house,” awakened a sense of desolation, perhaps I need not say. The next day was Sabbath, one of those hallowed days, fraught with interests and scenes adapted to give a foretaste of that eternal Sabbath in the world of glory. When I arose in the morning I could not take a step without excessive pain, arising from the long walk through the jungles of the previous day. But that was soon forgotten. Native pastors with their people began to assemble to see the teacher. At 9 o'clock the chapel was crowded—ten native pastors present—and a large number out on the ground who could not get into the congregation. As near as I could judge there were seven hundred. I undertook to preach, but was unable to go through—the pain in my throat was too much. At noon the people who could not get in in the morning assembled again, and the house was again crowded, and they too must hear the teacher preach. I went through with the services and a sermon with less pain than at 9 o'clock; and the people returned to their homes—except the villagers. I forgot the desolateness of my new “home” in the happy reflection that my position,—although it might involve sacrifice and peril, was one I had long desired to occupy, as it afforded facilities for *efficient labor*—a position I would not exchange for any other except for a dwelling place in heaven.

“Where should the father be,
But in the bosom of his family?”

God be thanked for such Sabbaths in a heathen land!

Summons before the governor.

But my joyful anticipations were soon to be disappointed. At day light the next morning Burman officers rushed into my sleeping room, and not in a very mild way ordered me to *start* at once, as the governor had called me to his presence. I had seen Burman officials before, and had nothing to do—but “keep cool.” I finally succeeded in quieting their fury, and getting them to leave my sleeping room and allow me to dress; after much ado they became more agreeable, and allowed me time to take a cup of tea, as I did not know exactly whereunto that thing would grow, or when it would end.

I got into a little canoe and rowed down the small river till nine o'clock, and arrived at the bamboo palace of his Excellency. It was the hour of the morning levee. The great man himself was seated on a mat at one end of a large hall—his silver boxes containing his betel nut, tobacco and linen, etc., spread around, and he reclining on a velvet cushion “as is the manner of eastern princes.” The common people were at a great distance bowing on their faces—while a few grave elderly men were nearer, sitting in an upright position. I entered into conversation with the governor—told him distinctly who and what I was, and the object of my coming to the country. And he told me as distinctly that he dared not allow me to remain. I must return immediately and wait a few months till the arrival of the new governor of Bassein, and till the matter could go before the king. He treated me very civilly, but was decided, and I was helpless. On taking my leave of him I told him I knew very well it was the custom of his country, that people in coming into the presence of a great man should pull off their shoes—but trusted he would excuse me for not doing it; and as it was the custom of my own countrymen to take off the hat on similar occasions, I would follow that—and I raised my hat and gave him the best bow at my command, with which he appeared perfectly satisfied—and made my way back again to my own village. I sent a request to the governor to allow me to pass through his district into the city or into the district of the governor who invited me to his place last year. But, “he would do no such thing.” Still I left men around the court to hear and bring me word of

what was said—for I knew my case would be freely discussed.

Obliged to return.

These men arrived at my village at 8 o'clock in the evening, with the intelligence that unless that foreign teacher was missing the next morning, the head man of the village and the pastor of the church would be dragged to prison. They were made responsible for my immediate departure. That was an aspect of things I did not like—for I had determined to stay if possible and see the end. What consternation the news that those men were to be dragged to prison in the morning sent through that village!

How utterly incapable are those living in a land of liberty and under the protection of law, of estimating the results of tyranny and despotism on the spirit of a people!

Several of the women went into fits, so that we heard their screams, from various parts of the village, in the chapel where we were sitting. Some wept and some prayed. But the old men gathered around me and asked,—“Teacher—what shall we do?” Sure enough—here was a case to be decided, and not much time to do it in. But by 9 o'clock we had asked counsel of God and the matter was settled. Before eleven all my household furniture was tied again to poles by rattans to prevent the burdens slipping off at either end, as they were to be carried by two men each, over the precipices, and rocks, and logs, and ravines, etc., etc., through the jungles to Arracan. From eleven to twelve the people assembled for worship, and I endeavored to strengthen their confidence in the wisdom of Providence. And at midnight we started on our dreary way back over those hills we had crossed two days before. The full moon was sailing through the clear heavens, and in its soft melancholy light we travelled on cheerily—a few native pastors at my side, with whom I “talked by the way” till near daylight, when the men carrying the burdens said if they could sleep one hour it would give them strength to climb the hills. And as I knew the poor fellows would require all their strength, I ordered a halt, and they all immediately lay down on the ground by their burdens, and in a moment were all in a sound sleep. I spread out my mat on the leaves—pulled a blanket over me, spread a handkerchief over my face and gave myself up to the strange wild

thoughts the circumstances were adapted to awaken. The natives had told me that we were in a notorious haunt of wild elephants, tigers, and robbers. The men around me were all in a dead sleep. Through the opening foliage, the moon's stray beams were playing with my eyes. Not a breath moved. Not a whisper was heard, but the deep breathings of the sleepers. The events of the few past days, fraught with the interests of the kingdom of Christ and with the destinies of men forever,—passed in review. The fatiguing journey before attended with its perils awakened anxiety, and the future was impenetrable. I slept also very quietly about forty minutes, and started up refreshed. The brilliant morning star met and gladdened my eye, betokening approaching day—beautiful emblem of the star of Hope, arising over these lands of pagan darkness. The men were soon upon their feet, and we marched on and still on, and reached the first village towards evening. I was three days in procuring boats and getting down to the mouth of the river, and three more in preparing a boat for Sandoway, where I arrived after six days more at sea, having been absent twenty days.

Since my return, people have come up from Burmah, from whom I have learned that early on the morning of my departure from the Karen village, officers came and saw that I had gone, and departed without molesting the Karens. And shortly after, a body of armed men came to the village and simply wished to see the foreigner. They were supposed to be robbers; and had I been there, blood might have been shed—perhaps my own.

There is a report in circulation there that the king has actually issued the order that I be allowed to reside in the country. It is merely a report—should it prove true I should not be surprised. I cannot however make another journey to Burmah till the close of the rainy season.

MAULMAIN.—Letter from Rev. N. Harris.

Statistics of churches.

In reply to a communication asking for statistical information concerning the seats of the Karen churches near Maulmain, Mr. H. writes as follows:

Maulmain, April 19, 1849. On the Attaran river which empties into the

Salwen from the east, just above Maulmain, are two Karen churches. One at Too-no, up the river "one tide's travel," or about twenty or twenty-five miles. The other at Bootah (Th'ine), a distance of three tides. The church at Too-no numbers 65. Eight have been added this year by baptism and six by letter. This church last year was called the church at Teo-k'nee. Almost all the Christians have removed from the latter place, and have been joined by new ones who have come from Burmah Proper. This church has a preacher, one of the older assistants. Two or three hours' walk inland is a Karen village where there are no Christians. They seem to be very much indisposed to listen to the gospel. The church at Bootah numbers about 160. One of her members has been excluded the past year. Three have been added by baptism and 26 by letter. Those who have been added by letter are principally from Burmah. They have built a new village about midway between Too-no and Bootah. There is another branch of this church, inland, two hours' walk from Bootah. This church has an ordained pastor, Taboo. The Association was held with this church on the 10th and 11th of Jan., 1849.

On the Attaran and its branches are several Pwo (Sho) Karen villages. An itinerant preacher who speaks both dialects has been employed a part of the year among these people. He has been up near the source of the river, and he says he found both Pwo and Sgau.

Siamese Karens.

While I was at Bootah, I saw several Karens who had come, some six days' journey, some ten days', "to spy out the land," and if they were pleased with it, they said they thought they should come to live in this province. Some of them were from the Siamese country, and some whom I saw were very much like the Siamese. Some of the Karens who have lived among them and can speak their language say, the language of that people resembles the Siamese as much as the Pwo Karen does the Sgau. "If the Lord will," I hope to take a tour among the Karens bordering on the mountains and Siamese country.

I have not yet spoken of the Taleings and Burmans on the Attaran river. There are several large villages of Taleings on this river between Maulmain and Too-no.

Among the Karens on the Attaran river, I have spent about eight weeks this season, and two Sabbaths I have been at Teo-k'nee. There is no assistant stationed there, the disciples have all left that place but seven, and they probably will move next year.

Church on Balu island.

With the church on the "Balu island" I have spent six Sabbaths, and visited all the Karen villages there. The Karen villages in all are ten, averaging from ten to forty houses,—probably about two hundred and fifty houses. The church numbers seventeen. Truly it may be called a "little flock," in the midst of a crooked and perverse people. One of the Christians has, on account of his religion, been beaten and pulled down by the hair of his head. The people drink arrack and manifest no desire to have their children learn to read. Mrs. H. could not get one of the unconverted to send a child to school. One woman has been added to the church. She is a wife of one of the Christians who was baptized last year. Then, she was an *opposer*; now she is, we trust, a follower of Christ. The disciples have built a new bamboo chapel for themselves, on one end of which they have made a room for the missionary. One of the assistants has refused to receive pay from the mission. He says he will preach to sinners wherever he has an opportunity, and when there is no other one to preach to the church, he will. The other assistant has been unwell. He is now receiving five rupees per month from the mission. On this island are many Taleings.

At the Karen village near Amherst are thirteen disciples, five of whom were baptized by br. Haswell a short time before he left for America. He said, "They seem like my children." Another has since been baptized. With them I have spent three Sabbaths. Belonging to that place are two assistants. One attends school in the rainy season, in the dry it itinerates. The other in the dry season it itinerates more or less. I went down the coast with br. Stevens to Ya river. In the vicinity of Lameing are some inquirers, and I hope ere long a church will be established there.

CHINA.—Journal of Rev. E. C. Lord.

Ningpo, June 11, 1848. Our little church celebrated to-day the ordinance of the Lord's Supper. We number yet but five members. We had hoped

that at least one or two others would by this time have been added to our number. But in this we have been disappointed. There are two or three others very urgent for admittance into the church, but they have not yet satisfied us that they are prepared for such a relation. It is the custom of all Protestants here, I think, to be very cautious in receiving members into the church. This seems to be very important. The Catholics act upon a different principle. They will receive any who will confess their creed. In this way they can easily swell their list of converts. This principle, upon which the Catholics act, is very effective in making converts. But it has one fatal defect. It does not make the heathen Christians. They are heathen still, and usually two-fold more the children of the devil than before. Such converts we have no use for, and therefore no object in making them. Our object is to save men's souls. If we fail in this, we fail in the first and all important object of our undertaking.

July 4. The return of this day brings fresh to my memory my dear native land. The scenes of my boyhood days, when the shrill fife, the loud drum, the roaring cannon, and the nodding plume announced the anniversary of my country's freedom and fired my young heart with patriotic zeal, again pass fresh and life-like before me. But these are visions of other days—days that have long since passed, and with them all my youthful fondness for these warlike insignia. But my country I still love. May the smiles of the same kind Providence who has thus far watched over her, still rest upon her, and may she long be a land of freedom—a land of peace.

Brother and sister Macgowan have just left us to spend a few weeks at Chinhae, for the benefit of sister M.'s health. This place is situated about fifteen miles below us at the mouth of the river, and is at present our only place of resort for the sea air, as outside the pirates are so numerous and desperate that we do not deem it safe to venture much. We hope that a few weeks' residence here will be a benefit to sister M.

July 5. Have just returned from a visit to Chinhae to see brother and sister Macgowan. Mrs. Lord accompanied me. We left home about 8 o'clock this morning. We dropped down the river, pleasantly with the tide in two or three hours. Found our friends pretty

well, though somewhat exposed to annoyances of various kinds.

The late Mrs. Johnson.

I received a line from br. Dean yesterday conveying the painful intelligence of the death of sister Johnson. You will have learned the particulars of her death long before this reaches you.

It is melancholy to think how many of the few who leave their home and friends to carry the gospel to the heathen find in those dark lands an early grave. Scarcely are they allowed to reach the fields of their anticipated labor before they are cut down, and the only voice that is left to whisper their untold tale is the rude stone that marks their resting place. But the only element in my thought of sadness is not that the heathen are deprived so soon of the labors and examples of those who might have been instrumental in leading them to Christ. It is not for the heathen alone that we weep when a missionary dies. And especially not when that missionary is a wife and a mother.

The loss of our dear sister Johnson will be felt by many. But O, who can feel her loss so much as he from whose bosom she has been torn? O, my bereaved and sorrowing brother, could I fly to thee—could I pour into thy bleeding, aching heart one soothing balm, how cheerfully would I do it. But I can only commend thee to thy pitying Savior. And this will I earnestly do. He can heal thy sorrows—he can hid thy aching heart rejoice. And thy dear babe—motherless in a heathen land! O thou helpless one! who that is a parent cannot weep for thee? May the God of thy sainted mother bless thee, and make thee all that her foud heart breathed in her dying prayer.

New out-station.

July 31. At our last meeting the mission voted to adopt Tsyee Chee as an out-station to be visited weekly by one of us accompanied by the native assistant, for the purpose of preaching the gospel and distributing Christian books. I have made the first visit to-day. This is a place of considerable wealth and influence. It contains a population probably between 50,000 and 100,000. It is situated from Ningpo about fifteen or twenty miles in a northerly direction. The people seem quiet and friendly. We hope at some future day to be able to open a chapel here. We

should be inclined to do it immediately had we native assistance sufficient. But for the present we must confine our efforts to our weekly excursions.

Nov. 22. We have just enjoyed a very interesting and I trust profitable visit from our dear brethren Dean and Goddard. We had heard that brother Dean was at Shanghai and was expecting to visit Ningpo before his return. But br. Goddard came upon us very unexpectedly. His object in coming north you have doubtless learned from himself. He made with us rather a brief stay, being anxious to return to his family at Shanghai. Brother Dean remained with us somewhat longer. But we thought that his stay was also too short. He left us yesterday. I accompanied him to Lukong, where I saw him embark on board a safe and comfortable boat for Chapoo, on his return to Shanghai. May the Lord go with him, and bring him safely to his desired home. The health of this dear brother has been considerably improved by his visit north, but I fear that he is not yet quite well.

NINGPO.—Letter from Rev. E. C. Lord.

Review of the year.

Dec. 30, 1848. It is again incumbent on us to give you some brief account of our labors, and of the state and prospects of this mission.

In looking back upon the past year we cannot fail to mark most distinctly the hand of that kind Providence whose goodness and mercy have followed us all the days of our lives. The cup of affliction and sorrow from which some of our dear brethren have drunk so deeply, has mercifully been withheld from our lips. If we have felt the hand of affliction, it has not been in the removal of any of our number. And if we have been called to sorrow, it has not been over the untimely graves of our loved and cherished ones. They still live, the soothers of our cares, the light of our darkness, the strength of our weakness, the joy and crown of our earthly bliss.* The

* Since the above was written, brother and sister Macgowan have been very deeply afflicted in the death of their youngest child, a bright little girl about four months old. She sickened and died while her father was absent, which very much augmented the care and distress of the afflicted mother. Brother Macgowan, however, returned before the interment took place. In this bereavement

health of the mission also, though it has not been uninterrupted, has in the main been good. We have, therefore, been enabled to pursue our work with comparatively few interruptions. But while in the retrospect we see much that ought to fill our hearts with gratitude and love, we also see much that ought to fill them with penitence and humility. We can see many things wherein we have come short, not only in the duty we owe to the heathen, but in the duty we owe to God and to ourselves. But we would not despair. We know that if we have sinned, we "have an advocate with the Father," "a merciful and faithful high priest," who "ever liveth to make intercession for us." Therefore we would be encouraged to "come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

Religious services.

Our little church during the year past has undergone no change in the number of its members. The convert whom we had just received at the time of our last report, has, so far as we know, maintained a Christian character, and walked worthily of the vocation wherewith he is called. Our religious services connected with the church, are the monthly season for communion and the monthly concert for prayer. The latter is usually conducted partly in English and partly in Chinese, as the Chinese connected with our bible class are accustomed to attend. At our communion season also, remarks are often made to the Chinese present, but we have not yet commenced administering the Lord's Supper in their language. In addition to these services we have a weekly mission prayer-meeting, and a meeting monthly for business.

The mission still retains the chapel which it rented last year. But little if any change has been made in the manner of conducting its exercises. We still have two services each Lord's day, one in the morning and the other in the afternoon. The attendance at these services is somewhat smaller than last year, owing doubtless to our being better known, so that there are fewer now to come to find out who we are and

they have both been graciously sustained, and enabled to feel that the hand of their heavenly Father, though severe, is still merciful and kind.

what we are doing. Our congregations, however, are usually of good size, and they are becoming more and more orderly. The native assistant is stationed at the chapel, where, in addition to addressing the people on the Sabbath, it is his duty to remain and converse with those who may call during the week. Besides our Chinese services on the Sabbath, we have a bible class which we each of us meet once every week. This bible class is composed of the native assistant and those who are reckoned inquirers. Our teachers also usually attend. We endeavor also in our houses, by the wayside, or wherever we have opportunity, to do what we can in making known the Savior of sinners. In this, however, we feel, and we trust deeply deplore, our insufficiency and our unfaithfulness.

Inquirers.

We have now, and have had during the past year, and for a still longer time, three persons connected with our bible class who regard themselves as inquirers. Two of them have for a long time been urgent for baptism. The other has been so for about six months. These persons have all been before us twice or oftener, for an examination. Two of them, we have some reason to believe, are influenced more or less by unworthy motives. The third, an old man upon the threshold of the grave, we think sincere. But as yet we have not thought proper to admit him into the church. Perhaps we may think it safe to admit him soon, if nothing should occur to lessen our confidence in him.

Day schools.

The mission have had two small day schools in operation during most of the year, one of them connected with the chapel, the other near Mr. Lord's residence. The latter, however, is now closed on account of the small and irregular attendance of the pupils. Children out of the city and in the neighborhood of it, if they go to school at all, go very irregularly, as their parents are poor, and therefore think it necessary to keep them at home when they have any thing for them to do. And this is often the case with those who cultivate the soil. This school, however, was closed with the design of concentrating our efforts to sustain a larger and more efficient one at the chapel. This we design to open at the commencement of the ensuing year. Boarding schools are no longer

an experiment in China. Years of trial have shown that they can be sustained and made flourishing, and at an expense by no means enormous. In regard to day schools the trial has not been fairly made. Whether they can be sustained and made profitable is as yet more a matter of opinion than of knowledge. Another year's experience will enable us to form a better judgment.

Preaching at out-stations.

In addition to our efforts to preach and to teach in our own city, we have endeavored to do something towards carrying the gospel abroad into neighborhoods, villages and cities around. The most of this work we have done when it has been necessary for us to make excursions of a day or so, for a change of air and scenery. Besides these miscellaneous excursions we have an out-station at the city of Tsyee-Chee, about fifteen or twenty miles distant, which one of us is accustomed to visit once a week. In these trips we are usually accompanied by the native assistant. We have as yet no place for preaching, but usually resort to one of the city temples, where there will always be a congregation. If our force were adequate, we should pay more attention to this place, which we regard as a very important, and, in many respects, a very desirable one. Our brethren connected with other missions, we believe, are also bestowing some of their time and strength upon villages and cities in the surrounding neighborhoods.

Distribution of religious books.

Our labors in tract distribution, during the past year, have been very limited, owing to our want of funds for this purpose. We have not been aware that any appropriation had been made for this object, and the appropriation for the general objects of the mission has been too small to meet its other demands. We see that an application has been made to the Tract Society for an appropriation of \$300 for this mission. We hope that it will be granted, so that we may not be so crippled for the year to come in this important department of our missionary labor. We learn also from the secretary of the A. & F. B. Society, that a very liberal appropriation has been made by that body to the Union, for the benefit of our mission in China. It shall be our constant aim to carry out their benevolent

design in giving the word of God to the Chinese.

Medical department.

In regard to what has been done in the medical department, but little need be said in this place, as full reports are made by the physician to the Medical Missionary Society, whose reports we suppose you regularly receive. We will only add here that it has been the constant aim of the missionary laboring in this department, to make all his labors subservient to the great and ultimate object of the mission—the preaching of the cross of Christ.

Future prospects.

In regard to our prospects we would only add to what we expressed in our last report, that we still feel encouraged. Why should we feel discouraged? Are we not the children of God? Are we not employed in his service? And do we not know that the work which he has projected must be accomplished? It is true, we do not know how soon, nor exactly in what manner it will be accomplished; but we know that it will be accomplished, and in the time and manner which he has chosen. We may be anxious. But our anxiety should relate to ourselves, rather than to the success of the enterprise in which we are engaged. Are we the children of God? Does he dwell in us and we in him? And are we doing, and doing with our might, the work which he has given us to do? These are for us proper subjects of inquiry and anxiety. But farther than this our inquiries and anxiety ought not to extend. We ought to remember that we are but servants in this work—the Proprietor is God. He will call us to account, but only for our own character and service. But it may be asked, have we then no interest in this work ourselves? Are we to regard ourselves as servants merely, or should we not rather regard ourselves as workers together with him, and therefore sharers in the failure or success which shall follow? There is indeed a sense in which we are not to regard ourselves merely as the servants of God. We are also his children. We are joint heirs with Christ, and are destined to share with him in the success and glory of all our heavenly Father's works. But it does not therefore follow that we should have the least solicitude in regard to these.—Could we know, as our heavenly Father knows, all his works from the begin-

ning, we should then have only occasion to rejoice at every event, whether it were in accordance with our plans and wishes or otherwise, regarding it as a link, and a necessary link, in the chain of divine Providence, which will ultimately roll round his consummated work. Why then should we now be anxious? Seeing that we cannot know the future, let us leave it with God, and trouble ourselves only with that which he has committed to our care. This is enough to demand all our time—all our energies.

Labors of other societies.

We have not the time, nor do we regard this as a suitable place to give you an account of the labors of our fellow missionaries. We would only mention that since our last report another mission has been established at this place connected with the (Eng.) Church Missionary Society. Besides our own, there are now at Ningpo three Protestant missions, besides a mission school under the direction of Miss Aldersey, which we believe is not connected with any society. Our Presbyterian and Episcopal brethren are expecting reinforcements soon. We are also hoping, as you have doubtless learned before this time, that we shall be joined in the spring by br. Goddard, who is spending the winter at Shanghai.

In conclusion we would express to the committee, and through them to our brethren in general, our sincerest thanks for all their sympathy and kindness. Begging that we may still share in these, and above all in their earnest prayers, we remain your affectionate brethren and fellow laborers in the kingdom and patience of Christ.

In behalf of the Mission,
E. C. LORD, Sec.

GREECE.—Letter of two Greek youths.

Of the following letter Rev. Mr. Arnold says:—"I am very happy to send you the enclosed letter from two young men whom I baptized last Wednesday, and received to the communion yesterday. The writing of it was quite their own idea: I knew nothing of it till it was written. Our hearts are full of joy."

Corfu, July 9, 1849.

Brethren in Christ:—Giving thanks first of all to God through Jesus Christ, that he hath vouchsafed to call us by

the effectual operation of his Holy Spirit out of darkness to the light of his divine truth, and hath deigned to make us his children, we testify before the heart-searching God, whom we serve with our spirit in the gospel of his Son, that without ceasing we remember you in our prayers. Not being able, however, on account of the great distance between us and you, to communicate personally, so that we might all with one heart give thanks to God, as his true children, and faithful members of his visible church, for the regeneration which he hath been pleased, according to his great mercy to grant to us, we have thought proper to communicate to you by our present letter, that we also have been introduced into the same visible church to which you belong.

We acquaint you, accordingly, that since we had become persuaded through the holy scriptures, that the Greek church has departed far from the truth of the gospel, and that, so long as we remained members of the same, we could not worship God in spirit and in truth, we have protested against its impiety and idolatry, and have resolved to become members of that church which has the Lord Jesus Christ for its only head, and his teachings for its only doctrine. And since, by the grace of God, we have been enabled to begin the warfare against sin, which alone opposes our admission into heaven; and the fruit of his Holy Spirit dwelling in us heareth witness with our spirit; and since the Rev. A. N. Arnold, a missionary to these parts from your church, has perceived the evidence of the Holy Spirit working in us, as far as may be in men still engaged in the conflict with sin, (which it is impossible for us, in our own strength, to extirpate, since this belongs alone to God, who is without sin,) he baptized us on the fourth day of July, the day on which you celebrate the anniversary of that day when you proclaimed the first utterance of your cherished freedom. Through baptism, therefore, which represents, by means of water, as a sign of purification, the inward purification that had already been wrought in us by the Holy Spirit, we were introduced into the visible church of our Savior, thus becoming members of it together with you.

Now when you receive this intelligence from us, we trust you will from the heart thank God, the Father of lights, from whom proceeds every per-

fect gift, for this our conversion, and that you will pray to him to strengthen us by his grace to overcome whatever obstacles Satan may interpose to the progress of our evangelical sentiments.

Before we close this our communication, let us with one accord lift up our voice to the Most High, saying, "O Lord God, Father of mercy, send down, we beseech thee, the grace of thy Holy Spirit on all those that are lying in darkness, that they may come to the knowledge of thy truth, and may with us know thy true religion, and the worship which thou desirest from us thy reasonable creatures. Amen."

Your brethren in Christ,
(Signed) ULYSSES CHINEGOS, of Zante.
JAMES XIDACTILO, of Zante.

Letters from Mrs. Buel.

Piræus, May 26, 1849. I have continual reason to bless God for continuing to me and to my dear husband unimpaired health. During the last six or eight months neither of us have been ill scarcely a day. What reason have we for thankfulness! Would that all the strength afforded us might be wholly devoted to him from whom all is received! The past winter and spring have seemed to glide imperceptibly away. I hardly realize that we are entering upon the summer of '49. I can only account for my taking so little note of time, by attributing it to the agreeable manner in which these months have been passed.

Private visiting and instruction.

Beside my week-day and Sabbath classes, I have derived pleasure and profit from visiting the sick and afflicted, widows and orphans, in endeavoring to make myself useful to them in a spiritual sense. I have thus found opportunity to read the scriptures to some who, could not read for themselves, and to direct the despairing soul to him who hath promised to be the "widows' God and orphans' Father," and blessed be God, I have precious evidence that such weak and unworthy efforts have been blessed. From one of these afflicted ones, whose husband was brutally murdered in our harbor some two years ago, leaving her and three young children with scarcely any means of support, I have had a visit this morning, to thank me for efforts on her behalf. The expression was, "You have saved me," for until the day I

called on her, she had given herself up to violent grief, and was supposed by all to be fast approaching her end, of consumption. I endeavored to lead her to turn her thoughts away from the awful calamity that had befallen her to him who had sent the chastisement, to whose will she should seek to bow in humble submission, and strive for the sake of her children at least to improve the blessings yet preserved to her. The eldest boy, a bright lad of nine years, I offered to instruct in English, hoping he might one day be able to make it subservient to aid in obtaining a livelihood for his mother and sisters, and urged her sending him to my Sunday school, which she has continued to do ever since. From time to time I have selected such portions of scripture as I thought applicable to her circumstances, and these her son has read to her daily. And this she says is her only consolation. On one occasion she said to me with a look of wild despair which I cannot soon forget, "Had it not been for this instruction which my son reads to me, I should not now have been here," intimating that her trials had been so great she should have committed suicide. I looked with astonishment when I saw her enter our house this morning, she is so changed in looks. Truly she is as one raised from the dead. O that she may indeed be raised to spiritual life.

Another widow, who suffered six years ago a similar awful bereavement, whose husband was murdered in bed beside her by a midnight assassin, had ever seemed to show a vindictive spirit towards the murderer, and to charge God with cruelty and injustice towards her. From reading God's word, which she now quotes with great ease and fluency, she has learned to say, "Thy will be done," "God is just," "The Lord gave and the Lord hath taken away, blessed be his name." Should I hear the same language flow from the lips of a person at home, that I often do from hers, I should believe him to have been taught of the Spirit. She has listened with apparent interest to Mr. Buel's preaching.

The Demarch at worship.

On Sabbath last, to our surprise, we had the demarch, and also a Greek priest, chaplain in the Greek navy, at our service. On seeing the former enter our lecture-room I began trembling, recalling, as I did instantly, former official interference with our work,

but his amiable bearing soon reassured me. He has long been most friendly to us, and gave us abundant evidence of his disgust at the former proceedings of the ex-demarch and other authorities against us, a year and a half ago; and yet I was scarcely prepared to see him come forward in so public a manner as he did on the Tuesday following, and express his unqualified approval of what he heard. We met him at the wharf where hundreds were assembled to witness the embarkation of the Queen of Greece, who has gone to visit her father, the Grand Duke of Oldenburg. Surrounded by all the officials of the place, who in full dress were waiting the arrival of their majesties, he no sooner saw us than he came forward, and giving my husband his hand, he thanked him for the discourse of Sunday, and apologized for having been obliged, owing to an engagement, to leave before the blessing had been pronounced, and added, "I rejoice, Mr. Buel, that our youth have an opportunity to hear such profitable instruction."

I feel the more encouraged by his approval, because I know it will do much towards shielding us from our enemies, and to induce others to attend. Mr. B. is to finish with his next discourse a series of sermons on the temptation of our Lord, which have been listened to with marked attention, and some of his hearers have suggested that he publish them for distribution, and offer to become subscribers. We wait, my dear br., for the descent of the Holy Spirit.

Efforts for the sick.

True indeed it is that "human efforts can effect nothing" of themselves. Never did they appear to me more truly impotent than during the past few days, while I have been watching the progress of disease on one of my former pupils in English, who is, I fear, in dying circumstances. Nothing could be done in the way of applying truth to her conscience, for none but her nurse and the family were permitted to approach her bedside. A few days previous to her being given over by her physicians I felt so distressed on her account, feeling assured that her parents were insensible to her danger, that I resolved after much prayer to write to her mother upon the subject. This I did, urging her to look to God for consolation and aid in circumstances so trying as those awaiting her. I accompanied the letter with a copy

of John's gospel, together with exegetical and practical notes, marking such portions and passages as I thought best calculated to benefit each in present circumstances. I also sent a precious little volume, prepared by Dr. King, entitled "Prayers of the Saints." It is a collection of all the prayers contained in the bible, beginning with Genesis and closing with those of the New Testament.

From various conversations I have since had with her and her husband, I have reason to believe the above efforts were kindly received, and that the books have been read. As it regards the state of the sick one's mind, all I can hear is that she occasionally utters the publican's prayer, "Have mercy upon me a sinner." O that she may utter it in sincerity, and be like the publican "justified." Her spirit still lingers, and to-day symptoms are somewhat more favorable. However her case shall terminate, may this visitation be blessed to us all, and especially to my own soul. I never before so deeply realized the solemnity of our position as now. Another of my young friends is, I fear, in a decline. She will leave in a few days for Constantinople, so that any opportunity to seek to lead her to Jesus will be but brief. O that I may be faithful! Pray for me, my dear brother, for in myself I am perfect weakness.

We wait impatiently to hear of the results of the Philadelphia meeting. Your last, however, encourages us to hope that no measures unfavorable to the mission would be adopted there. I do feel that we have much reason to hope that a blessing will result from what has already been done in Greece, if we may but follow those efforts with similar ones.

The four stations in Greece.

A late encouraging letter from our brother of Patras has been received, in which he reports himself striving to do something to make known Christ. At his room on Sunday a few continued to collect together to read the scriptures and pray. There had been of late opposition, and some who once attended had been absent; still at the time of writing, (May 14,) all was quiet. He always sends christian salutations to our secretary, and to the other members of our Board of Missions. At four different places, then, your mission in Greece is represented. Our latest accounts from Zante are very favorable.

You will doubtless hear from the members of the Corfu station at the time of receiving this, and I hope soon you will hear of other baptisms.

Appeal for patience and prayer.

Will not our friends then give us their prayers? Will they refuse to a mission that they themselves have planted, and which, though hitherto to a degree barren and unfruitful, still gives signs of life, that which can alone secure it from decay and death? When the voice of prayer ceases to be heard for Greece, my dear brother, call us home. But why do I write thus when you have assured me, "that there are those who remember Greece in their prayers," and that you "hope the number is increasing." How precious to our hearts such words of encouragement. Could our brethren know how the missionary exults for joy when he reads of a crowded monthly concert, or of any occasion of special prayer for missions, would any one absent himself from them without an excuse which he could plead in his closet, where none but God his Savior and Judge were present?

The visit of dear br. Samson will never be forgotten by the members of our mission. We were scarcely prepared however to hear him plead so earnestly on behalf of Greece, so unfavorable seemed to us at the time of his visit the circumstances of the mission. His plea for Greece was read by us amid our tears.

The service of Dr. King is also increasing in interest.

The Bishop of Gibraltar recently paid a visit to Athens, and while waiting the arrival of the steamer, spent, together with his amiable and lovely wife, and chaplain, a day with us. All is quiet here. The new British minister is hourly expected.

Interesting account of the sickness and death of a Greek young lady.

July 18, 1849. When I closed my last to you, which was mailed on the 28th of May, I mentioned that a former pupil was in dying circumstances. I have now to record her death, which occurred a few days subsequently, from which we derived some cheering evidence that she did attain unto a living faith in the Savior.

It would indeed have been far more satisfactory to us, could we have seen evidences of repentance, previous to

her having been brought to a dying bed; still the remembrance that mercy aboundeth, and is freely proffered to the soul that repents and believes, makes us hope that her peace and joy in the hour of dissolution was not the result of mistaken views of salvation. From the time of her becoming dangerously ill, I felt distressed on her account, which led to frequent and earnest prayer on her behalf; but owing to her physician having given orders to admit none but the family to her bedside, farther efforts on her behalf it seemed impossible to make. Although it was said she was to be removed to the island of Ægina, and the probability was we should see her no more in life—and now could we not make one more effort for her spiritual benefit? After much prayer for guidance, we selected a volume of the "Prayers of the Saints," a book containing prayers from the Old and New Testaments, chiefly from the Psalms, and a copy of John's gospel with practical notes, marking such portions as seemed adapted to her needs, as also to those of her afflicted parents, and, accompanying them by a letter of sympathy to her mother, we sent them, begging her acceptance of them, recommending the reading of them to her daughter. A day or two passed and we heard nothing; suddenly news came that a council of physicians had decided that all hope of recovery had fled, that disease was rapidly doing its work. From this time, together with a number of sympathizing relatives and friends I spent an hour or two every day with her parents, who in a state of agonized suspense awaited the closing scene. The severe sufferings of body made it difficult to ascertain the state of her mind; still from what was communicated to me by her mother of her expressions, I learned that she was distressed by the fear of death, evincing a lack of faith in the efficacy of the atoning blood of Christ.

On one occasion her mother came from the sick chamber saying, "dear C. in her agony, cries 'Have mercy upon me, O Lord, a miserable sinner'." Instantly several voices replied, "But what sins has she ever committed?" "And so I replied to her," said her fond mother, "but she added, "*Whatever I am, mother, I am a sinner.*"

I was filled with emotion almost too great for utterance. I however said, "we have need, *all* of us, to cry for mercy and for the forgiveness of sin,

such a prayer is most appropriate to the dear sufferer;" and I begged her mother to encourage her to look to Christ alone for pardon and redemption. Here was my first evidence that she was in any degree sensible of her state, and that she was indeed looking to the only name given under heaven whereby we can be saved. A consciousness that the Holy Spirit had recalled to her, in this her hour of need, the language of that blessed word which we had in times past endeavored to commend to her conscience, but apparently without effect, encouraged the hope that he was leading her to a right perception of her state, and I returned home to my closet to thank God, and beseech him to perfect the work which I humbly trusted he had commenced.

On leaving, I requested permission to look upon her face once more before life became extinct, in case her physician should deem it admissible, and I was promised that my request should be granted. My earnest prayer *then* was that she might not be removed without a preparation for death, nor without leaving satisfactory evidence of it to surviving friends.

On the following morning, what was my surprise to be met at the door of the house by her mother, saying, "C. desires to see you." Her little brother seeing me ascending the steps had announced in her hearing my coming, and she at once said, "let her come and see me." Here was direct answer to a prayer I had many days previous been offering, and I could not but regard it as evidence of God's willingness to bless. I found her with countenance serene, a sweet smile resting upon her lovely features, such as seemed to betoken a soul at peace with God. As I grasped the hand she could scarcely raise to proffer me, she drew me towards her, and her mother said, "she wishes to kiss you," and this token of her tender affection was the last received. I said, "my dear, God has been very good to you," &c., when she replied in a full tone of voice, "yes, yes, he has been *very* good." As the least effort seemed to exhaust her, and might bring on a recurrence of pain, her father, who was watching in breathless anxiety beside her bed, as if fearful that the least agitation would cause the spirit to depart that he was so anxious to detain, said, "perhaps you had better not speak much," and I prepared to withdraw; but she said, "let her sit down;" and then, fixing her beaming

eyes on me, she smiled so sweetly, so life-like, I could scarcely realize that she was on the threshold of eternity.

On retiring to another room, I learned that at an early hour the evening previous she had attained this peace of mind, and that she had ever since talked of death with perfect composure, had asked to see her friends, and seemed longing to depart. To her mother, who expressed a hope that she was better, and that she would yet be restored to health, she said, "no, mother, I know that I am dying, but do not weep, for I die happy, only pray God to receive me to his arms." One circumstance had filled all present with astonishment. As soon as her spirit became calm, she asked for music, when her cousin played an air on the piano, after which she said, "Thank you, cousin, it was heavenly." I should add that in health she was passionately fond of her piano, and sang and played with skill and taste. This frame of mind continued until twelve o'clock on the succeeding day, when the vital spark fled—so gently, that it was scarcely perceptible when she ceased to breathe. Some hours previous to the closing scene, she called one and another of the family to her bedside to take leave of them, of all of whom she begged pardon for any past offence, and begged them not to weep that she was going to be removed from this sinful world; and added, "pray that Christ will receive me to his arms."

To her cousin she gave directions concerning her grave clothes; and seeing her tears, she said, "and why do you weep when you see that I die joyfully? Do not weep although I say adieu." To her father, who was bending over her at the moment of dissolution, she said, "Do not weep, father, I am happy—may God receive me?"—and ere the sentence was scarcely ended, her chin fell, and with his own hands he closed her eyes and yielded her to him who gave.

Thus in the bloom of life, at the age of nineteen, this lovely being ended her mortal career, leaving a large circle of admiring friends to lament her loss.

I did not witness the closing scene, although I had had a great desire to do so. I had put on my bonnet to go to the house, when a shower suddenly burst upon us, and while waiting for it to cease, I endeavored to commit her spirit to God, praying for her happy release from suffering. At this moment a messenger came to say, "All

was over." My husband joined me, and we hurried to the house of mourning. The scene was indeed touching, but there was no violent outburst of grief, as is more often witnessed in Greek houses on such occasions.

On giving our hand to the weeping father, we commenced repeating the language of Job, "The Lord gave," &c., and he ended it by saying, "Yes, and blessed be his name." The mother said, "God has been so good to our daughter, granting her such an unheard of death, we cannot do otherwise than bless his name." Those who had not been witnesses of the scenes above described, seeing the composure of the parents were astonished and ready to attribute it to indifference, but we recognized the hand of God, and we praised and adored him. Both parents repeatedly said, "we have received great consolation, it is all of God." We expressed our trembling hope that he for Christ's sake had heard her penitent prayer, "God, be merciful to me a sinner," and that now her sufferings were exchanged for bliss. After offering such further consolation as was befitting the occasion, Mr. B. took his leave, leaving me to engage in the sad office of aiding to prepare the body for the grave.

The same sweet smile that played upon her lips when I parted with her the day previous, remained there still; and when ready for burial, it was only the livid paleness of the brow and cheeks, the closed eye, that could convince the beholder that she was not in a gentle sleep, and would awake again to life. The hope that she may awake at the sound of the last trump to everlasting life, sheds a hallowed sweetness over her memory, and stimulates to renewed prayer and efforts on behalf of those who were associated with her in the Bible class.

On the day of the funeral her mother told me in presence of many persons, that on the evening previous the books I had sent them had been a great comfort to them. She added, "last night after our friends had retired, my husband opened his newspapers, but he could not read them; bethinking himself of John's Gospel, he opened and read portions you had marked; the 11th and 14th chapters, and they comforted us. Thank you for all you and Mr. B. have done for the departed, continue to pray for us as you have done for her." This very unexpected and spontaneous testimony to our unworthy

efforts quite overcame me, and I could only in secret utter the desire that God would give us strength and grace to be more faithful and believing in time to come. I assured her of our sympathy and urged her to continue to go to that blessed volume for consolation.

A Greek friend then seated herself beside her, saying, "I have wished many days past to come and encourage you to bear your trials with fortitude; I knew you were a prudent woman and would do so; but I have seen affliction, (she was still in mourning for her husband,) and I feel as if I could benefit you." Seeing her great composure she added, "but weep, do not suppress your tears, weep, weep, it will relieve you; the All Holy Mother wept for her Son, she has given you an example. You have nothing now to do but to go to the church, embrace her *eikona*, and beseech her that the evil may stop here, that God may not take away your remaining children and your husband. Yes, go to the church, fall down before the picture, and pray for the repose of your daughter, so you will find consolation." The agonized parent, turning to me, said with an inquiring look, "methinks *she* has no further need of prayer; but we have need." At this I was surprised, because prayers for the dead are made customarily in the Greek church. I replied, "our prayers for her can now avail nothing. If, as we humbly hope, God has redeemed her—we trust she is now blessed. The scripture saith, 'Blessed are the dead who die in the Lord *henceforth.*'" The widow looked displeased with my doctrine, and resumed her remarks in louder and more dismal tones. "Go to the church, embrace the picture, pray that the evil may stop here." I thought of Job's comforters, as I saw the distress these words were occasioning, and earnestly prayed that God's Spirit would lead the bereaved to honor him.

It is not customary for females generally to go to the grave; so I remained with the mother, and endeavored to direct the thoughts of the assembled solemn crowd of my Grecian sisters to Christ. To me it was a precious season; and I could say in the fullness of my soul, "It is better to go to the house of mourning than to the house of feasting." Seldom have I witnessed more emotion at a funeral, nor so general a testimony to the esteem of a young person. At church two address-

es were delivered, containing many excellent and scriptural doctrines, but much more unfitting the solemn occasion. To these Mr. Buel listened. O that he, or some other one might have improved the opportunity by preaching a gospel sermon.

We have continued to visit the bereaved family, and have some evidence that the event has been in a degree sanctified to them. They have ever been a gay, pleasure-loving, pleasure-seeking family, and have often endeavored to persuade us that we are too rigid in our religious views and practices. Often has the mother said to me in a boasting spirit, "But I am a woman of the world—I love the world." But her language now is, "I can never again seek the world, nor love it as I did before." The Lord grant that she never may, that the love of God may be so rooted in her soul as to supplant every other love. She took me to drive a few days since in her carriage, and a delightful conversation we had respecting the departed. She daily seems more and more to feel her loss; but seems submissive, and an anecdote which I found in a late number of our Recorder seemed to make quite an impression on her mind. It was nearly as follows:—"A shepherd, seeing that one of his ewes refused to follow him, snatched up her young and carried it off in his bosom, and she readily henceforth followed his call." So may she, my bereaved friend, follow the good Shepherd, whose lamb, I trust, is, according to her dying request, "folded in his arms."

On one interview with herself and husband, he read aloud to us the last two chapters of Revelation at my request, and also noted for future reading the XII of Heb., the XV of 1st Cor., also the V of 2d Corinthians, &c., thanking me for recalling them to his remembrance.

On other occasions, when taking leave of them, they have pressed our hands, saying, "Do not forget us, come often; your words comfort us."

And now, my dear brother, I must beg pardon of troubling you with so long a letter. The interest I have felt in my subject has led me to greater minuteness than was necessary, but I beg your indulgence. If it shall be the means of securing your prayers on behalf of our bereaved friends, my task will be richly repaid. "The prayer of the righteous man availeth much."

Other sorrowful scenes.

Another of my dear pupils was, during these solemn days, laboring under incurable disease, and yet struggling to conceal from herself her danger. She has since been removed to Constantinople, and I am daily expecting news of her death. Some eight days before she was removed, I was in daily attendance upon her, and I strove to lead her to turn her attention to seeking a preparation for death; but I fear with little avail. At times she listened attentively, and seemed ready to turn her thoughts away from life; and again she said, "O, I shall not die, I am so young, and nothing ails me except this horrid cough." I was never more plain and pointed in my expressions regarding the errors of the Greek church, to all of which she and her widowed mother and widowed sister listened respectfully; but although they confessed their unscripturalness, the conclusion generally come to was, "but so and so our religion teaches, and so we must believe." With a sad heart I took leave of them—but feeling a consciousness of having endeavored to lead them to Jesus.

Case of a suicide.

Scarcely had they gone, when another family called forth our deepest sympathy. The husband and father committed suicide, leaving a widow and five helpless children to lament his awful end. He attended the funeral of our C., and seemed greatly agitated, so much so as to excite attention. On returning home he wept, saying to his wife he was an awful sinner, and that "he must sacrifice himself for Christ." She was distressed, and endeavored to show him as well as she was able that such a sentiment was wrong, and urged him to pray, make his cross, go to church, read his gospel, and other religious books; and if that did not comfort and relieve him, to go and confess to his confessor, all of which he did, but said he was no better; and so in a state of despair plunged the fatal knife into his bosom at dead of night, and thus ended this fearful tragedy.

Various are the surmises as to the causes that led to the fatal deed, but nothing definite has been elicited. He was in early life a pirate, was taken by an English cruiser during the revolution and condemned to be sent to Botany Bay, where it appears he conducted so well as to obtain the good will of the Governor, who employed him some-

time as his gardener; after which he returned to Greece, where he has since led, so far as we know, an upright life, during which he has amassed a comfortable property. It was heart-rending to hear the laments of his poor wife when we called to see her. As soon as I saw her she said, gazing into my eyes as if she would read my inmost soul, "Is his soul cursed?" I strove to persuade her to leave his case with God, as our feeble knowledge could not penetrate into the mysteries of eternity, and seek to learn the lesson the chastisement was designed to teach.

She has since several times consulted us in reference to her affairs, showing that she feels a confidence in us, although she is very superstitious, and she begs us to help her to instruct her fatherless children, the eldest of whom is now a member of my Sunday school. This has added another to the families of widows and orphans, which I statedly visit.

Our Sabbath service is still encouraging. The audience last Sabbath consisted of fourteen, all very attentive.

On Monday our young friends from Macedonia visited us, and joined with us in the evening in a prayer meeting, both taking a part. They do give evidence of being renewed in heart. They live in Athens, and generally attend Mr. King's on the Sabbath, but sometimes come to us, and always remain after preaching for conversation, and latterly for prayer. They are very zealous in their efforts in behalf of others.

Letter from Rev. Mr. Buel.

Prayers for the dead.

Piræus, July 18, 1849. As Mrs. Buel's letter alludes to the funeral ceremonies of the Greeks, and to prayers for the dead, I will add something in illustration.

The Greek church holds the distinction of *mortal* and *venial sins*, which error is closely allied to their faith respecting the state of the dead. One of her polemical writers says:—"And what becomes of those who die in venial sin? Venial sins are not offences against the divine law, they do not separate a person from the favor of God, nor deprive him of grace; but after their commission he still continues righteous. Hence we are only to infer that the Christian who dies in venial

sin, will enjoy in paradise a happiness inferior to that of him who dies without any venial sin. But this is a very different thing from purgatory."

He holds in equal abhorrence the doctrine of purgatory, and those schismatics of the Reformation who were driven by the sale of indulgencies to take up with even more lamentable errors. But he makes a poor defence against the argument of the Papists, that the practice of praying for the dead does, in principle and practically, acknowledge the doctrine of a purgatory. The same writer continues:—

"The souls of the dead remain in some unknown intermediate state, until the day of judgment. Before the union with the spiritual body, which is then to take place, the righteous do not inherit the kingdom prepared for them: nor do the wicked go away into everlasting fire. They are not condemned to the pains of purgatory, or of an intermediate punishment, as that implies that sentence is passed upon them previous to the great day of trial; or that a person is judged twice for the same offence. But the happiness of the righteous and the misery of the wicked, in the intermediate state, consists chiefly in anticipations or forebodings of the events of the judgment day. Hence, as they have not received their final awards, they may be benefitted by the prayers of the living."

"For the peace and repose of her departed members, the church continually intercede; trusting that God, in his infinite mercy, will receive them into the mansions of the just at the last day. She maintains, that through the prayers of the living, and through the infinite and unexpended merits of the Savior, the intercessions of the Virgin, the blood of the martyrs, and especially through the offering of the precious blood of our Lord, deliverance will be vouchsafed to those who have not died in mortal sin; or whose unforgiven offences proceeded from infirmity and ignorance, rather than from any rooted perverseness and contempt of the divine law. As these prayers confer great advantage even upon such miserable souls as are appointed to everlasting woe, so do they enhance the bliss of those that anticipate the glory of paradise."

The only scripture adduced to prove that prayers avail for the dead, is Matt. 12: 32. And from this they extort the very illogical inference that since *some* sins are "not forgiven, neither in this

world, neither in the world to come," therefore sins are forgiven both in this world and in the world to come. The example in 2d Maccabees 12: 40, 42, is also considered decisive authority in favor of prayers for the dead. Tradition, moreover, brings forward the miracle of the proto-martyr Thecla, by whose prayers the soul of the idolatress Phallonilla was liberated from hell-torments, to which she was appointed; also a similar miracle of St. Gregory in behalf of Trajan.

The custom is evidently of heathen origin; and finds support in the teachings of the "divine Plato." The same is true of the doctrine of the communists of Paris and New York respecting "community of wives,"—which is another proof that superstition is an elder brother of infidelity, who sometimes despise each other, and sometimes shake hands.

It is perhaps the dictate of all religion that prayer should be accompanied by an offering. But as the best that sinners can bring must be offensive in the eyes of a holy God without the advocacy of some high and holy one, therefore, the apostle instructs us, "by him let us offer the sacrifice of praise to God," and of beneficence, with which he is well pleased. Heb. 13: 15, 16.

But the Greeks, so far from renouncing the merit of human works, do perpetually show a superstitious dependence on them. The truth of this is seen in the offerings which invariably accompany prayers for the dead. Of these offerings the principal is the *Colyva*, which consists of boiled wheat sprinkled over with confectionary more or less expensively, according to the circumstances of the family of the deceased. This is prepared by the mourners, and carried to the church to be consecrated by the priest, and exposed to view upon large trays, while prayers for the dead are offered, and then to be distributed to all present. Sometimes the figure of the deceased is exactly represented on a board. The *Colyva* is offered on the 3d, 9th, and 40th day after the funeral, and at other times during the first two years. On each of these occasions prayers are offered for the repose of the soul, the priests each time receiving special fees. The interest of the priesthood, respect for the dead, and the belief that his eternal well-being is dependent on the observance of these ceremonies, all conspire to perpetuate them, especially among the superstitious.

Besides the *Colyva*, they make offerings of candles, that are sometimes as tall as the person deceased. These are kept burning in the church, during every service, until consumed. Loaves of bread, in number corresponding to the years of the deceased, are distributed among his friends or among the poor.

Besides these prayers and memorials for individuals, public prayer is offered in behalf of all the dead on a special Saturday in Lent, called *psychosabbaton*, or, as we might call it, *All-souls-day*.

Characteristic conversation.

Is it strange that educated persons, who have ever identified Christianity with such superstitions, should come to abandon both together and go over to infidelity? This process is seen every day. Very few are disposed to go to the bible, and search for the old paths. Our shallow free-thinkers are mightily pleased with the misty speculations of the German transcendentalists. "Philosophy should stand above religion," is the doctrine of a newly published treatise. This becomes a convenient aphorism with which to sweep away all faith in miracles, or belief in anything supernatural. "I accept what the bible teaches, bating all that it contains about *demonology*," said one to me the other day; and he was a lecturer in the university. Last Sabbath one of my hearers, a young man who may represent a large class, said to me, "I do not believe that any such being as a devil exists."

"That," I replied, "is just as the devil would have it." "Philosophy," said he, "has confuted the doctrine of a devil and of evil spirits. The term devil means an *accuser*,* and if a man talks calumny against his neighbor, he is a devil; and that is all the devil there is."

My reply went, of course, to show how much of truth and how much of error there was in his remarks. I had to remind him of a portion of the discourse which he had just listened to on "human depravity." The argument most to the point for such persons is the historical evidence of the truth of the bible, which cannot be rejected without abandoning all faith in history. If, then, God has spoken to us by his Son, whose teaching should have the most authority respect-

ing "things unseen and eternal,"—that of Christ, or that of the German Philosophers?"

One remark of my young friend was, "Do you suppose that those fishermen of Jesus would know as much about the human soul as our philosophers?"

One other lecturer at the university said to me the other day, "Religion is all a doubtful matter; we can know nothing about it with certainty. The physicians deal in facts, and want tangible evidence; but when we talk about things spiritual, we grasp at shadows. I believe in pantheism. At the same time, I am a good Christian; as good a one, that is, as anybody else; but I am a pantheist."

"You believe, then, as Caïris believes?"

"O, those ideas of Caïris are nothing new. They were known long ago."

"I am aware of that. They are even much older than Christianity itself. They are as old as Pythagoras, or as the Brahmins of India. But the apostle Paul confuted that system in one of the most beautiful speeches that, so far as we know, was ever delivered on Mars-Hill.

I gave him a copy of Robert Hall on Infidelity, as he is learning English with me.

Great and small books.

A young lad called a few days ago, to ask for a book. I gave him a little one on the Evidences of Christianity. "But," said he, disappointed at the smallness of the gift, "can you not give me a large book? I want one that has in it some *great* ideas." "But, my friend, our *little* books contain great ideas." His remark is characteristic of the pride of a Greek. I partly suspected his duplicity and covetousness; as the leaves of *large* books are much more useful in the shops for rolling up *leptas* in, and other small change.

Greek congregation.

Since my last letter, of the 8th of May, my Greek preaching on the Sabbath has been attended by a number varying from a dozen to fifteen. Two young men that frequently unite with me in private prayer, are zealous students of the bible, and give some cheering evidence of real piety. But obedience to the *whole* truth requires more self-denial than they yet seem to possess.

* This is much more obvious to the Greek, than to the mere English reader.

Other Benevolent Institutions.

LONDON MISSIONARY SOCIETY.

South Africa.

In 1847, Mr. Livingston removed with his tribe from Chonuane to a more eligible station on the Kolobeng river, about forty miles to the north-west. There he has strenuously exerted himself to establish a permanent and effective mission, and God has set the seal of his approbation on his labors at this advanced post. In the past year his ministry has been blest to the conversion of the chief, and he who was notorious as a transgressor is now equally prominent for the warmth and vigor of his Christian character. This remarkable triumph of the gospel—the earnest, it may be hoped, of the surrender of a whole tribe to Christ—is recorded in the ensuing communication:—

No portion of our lives ever seemed to glide more swiftly away than the year which has elapsed since our location on the Kolobeng. Our operations have been characterized by a pleasant variety, but, of necessity, almost confined to our own people. The results, though considerable as compared with nothing, are but small when contrasted with what remains to be done. Many incidents have occurred to cheer us in our solitude, and an interest has been imparted which often served to lighten the manual labor in which, during the intervals of service, it was necessary to engage.

Circumstances have also developed considerable opposition, though of a kind which afforded us much encouragement; for our most bitter opponents seemed to entertain no personal animosity, and never alluded to their hostility to the gospel in our presence, unless specially invited to state their objections. An event that has excited more open enmity than any other was the profession of faith and subsequent reception of the chief into the church. The circumstances which led us to receive his confession as genuine are somewhat peculiar:—

The state of the Bakwains, about three years ago, was very unlike that of the tribes adjacent to the Kurnman, among whom the gospel had been in silent operation for nearly a quarter of a century. I have never been able to contemplate the condition, especially of the old, without a painful foreboding that our entreaties and warnings would only render their doom the more terrible: they generally resist an invitation, or if they listen to our message, it

is with the firm persuasion that they have been preserved to an old age by some medicine or other, and it would be folly, at their time of life, to think of another Savior.

Conversion of the chief.

Sechele, though generally intelligent, had imbibed largely of the prevailing superstition; and in addition to being the chief Rain-doctor of the tribe, we have evidence that he was reckless of human life. Though he had the reputation among other tribes of being himself addicted to witchcraft, he thought it highly meritorious to put all suspected witches to death. From the first day of our residence with the Bakwains, he attended school and all our services with unwearied regularity. The first indication of deep feeling which I observed in the chief was when, sitting together under our waggon during the heat of the day, I endeavored to describe to him the "great white throne," and "the judgment set." He said, "These words shake all my bones—my strength is gone." The existence of our Lord previous to his appearance among men, and his divine nature, were facts that greatly surprised him.

During the three years we have been with the Bakwain tribe, we have often observed that when the word of God entered the soul, it was with power; and this we particularly noticed in the case of Sechele. As his knowledge increased, he professed among his own people a firm belief in the truth of revelation, and great thankfulness that the gospel was sent to him while so many remained in darkness. The greatest sacrifice he had to make was the renunciation of polygamy; of all other sins, the natives had an idea that they were wrong, but this practice they never regarded as sinful. His superfluous wives were decidedly the most amiable females in the town—our best scholars, too; and, hoping that their souls might also be given to us, we did not feel called upon otherwise to press the point in question than by publicly endeavoring to declare the whole counsel of God. Two of them were the daughters of under-chiefs, through whose influence, on the death of his father, Sechele succeeded to the chieftainship. This circumstance made his parting with them assume the appearance of ingratitude, and led him to propose to remove to some other country for four years, in order that they might, in the interval, forget him and become married to others.

From the evident change in his disposition and improvement in his character, and the fact of his sending two of his wives to their parents, with the message, that the "word of God had come between him and their daughters," followed by the expression of his desire to observe the laws of Jesus, we no longer hesitated to receive him into our communion. A third wife was taken to her own tribe, because she had no relatives among the Bakwains, and she left us with many tears. A fourth, although in the same situation, we thought should remain, since she has a little daughter. Each wife was allowed to take away all the property which belonged to her, and the chief gave them all presents of new clothing previous to sending them home to their friends.

On the morning after it was known that the chief had renounced his wives on account of the gospel, a general consternation seemed to seize both young and old—the town was as quiet as if it had been Sunday—not a single woman was seen going to her garden. Pechos (or councils) were held during the night, in order to intimidate him, and make him renounce his purpose; but after being tried in various ways for two months, he stood firm, and we proceeded to administer to him the ordinance of baptism. Many of the spectators were in tears on the occasion; but these were, in general, tears of sorrow for the loss of their Rain-maker, or of grief at seeing the closest ties of relationship to him completely broken.

We commend him to your prayers, in the lively hope that he may be preserved to the day which will declare "every man's work of what sort it is." To the great God, our Savior Jesus Christ, through the influence of whose Spirit alone we hope for success, be the undivided honor and glory for ever!

GOOJURAT.

The site of the mission in the province of Goojurat, from its commencement in 1815 to the year 1845, was in the city of Surat; thence, in the course of the latter year, it was removed to Baroda; and thence to Dhevan, a large village on the banks of the Mahi-Kantha, or Mye River, in 1847. The ensuing passage, from the report of the mission for the past year, exhibits the progress of the work in the present locality, and proves the presence of the almighty Savior with his servants, giving them strength and wisdom to meet the exceeding difficulties of their ministry, and following with the copious blessings of his grace their faithful and unremitting toils.

Evils of caste.

Messrs. Clarkson and Taylor write:—

In November, 1846, we for the first time pitched our tent at Devan, amongst the Kolis and Rajputs. These came willingly to hear us, but were soon offended at witnessing the baptism of a Dher of low caste. They became alarmed at the introduction of a religion which confounded their most valued distinctions. "We would become believers if you would not receive low castes," became then the vain excuse of many. The Thakor and the Dher were equally invited by Christianity, and an equal offer of acceptance was given. The shock to the feelings of the former was great, and the cry became general, "We would sooner die than become Christians."

But God is found of them that seek him not. An old man of much repute among the Dhers, a Bhugut, with necklaces and marks symbolic of his religion, came from his village a mile distant, and listened eagerly to the gospel, which his son had previously professed. He was converted. After struggling some time between his convictions and his desire to retain his high position among his people, he surrendered to the gospel. When the people asked, "How is it that you, our teacher, have discarded everything, and adopted this new religion, and become *nothing*?" his answer was, "As long as I knew not otherwise, I taught you, and was your Bhugut, but when a mightier than I—when Christ came, I surrendered my office and my position." The old man abandoned all heathenism, and brought his wife and family under instruction. He became an active reader, and boldly carried the gospel among his people. Our hopes of the spread of the truth among them were greatly raised. A school for the children was conducted by him at his own place, Goravo; and another at Navali, where several families had come under instruction.

But our hopes as to his continued Christian services were not realized. The old man was attacked by asthmatic consumption, and died within a few months. His end was peace. In his severest illness he testified to young and old, that they should repent and turn to God. He told his family to trust in God, and not to lament for him. The old man died, being, as we have every reason to think, the first fruits of those gathered to Christ from Mahi-Kantha, redeemed from the grossest darkness in the wildest parts of heathenism. The whole family have submitted to the counsels of the missionary, and the children are under instruction.

Itinerary labors have been conducted in

the several villages in various directions by the native readers, whose perseverance and devotion have been highly commendable. One of them with much Christian courage performed a tour of one hundred miles on foot through the country of the Bhils, [aboriginal tribes,] among whom he met with a kind reception. In Navali, where there were some baptized persons of low caste, the high caste teachers behaved with great decision and self-denial. Exposing themselves to gross insults from the people, who refused to touch them on account of their intercourse with the low castes, they went fearlessly into their dwellings to give Christian instruction. We cannot too highly appreciate the Christian love which so thoroughly uprooted the spirit of caste within them.

In March, 1847, the missionaries, finding that, notwithstanding all instruction, caste still retained a partial hold on the converts in their mutual conduct to each other in their respective villages, instituted the rule that the *choteli*, or tuft of hair on the head, should be cut off, as a sign of their renunciation of caste and Hindooism. Several shrunk from this new ordeal, but all who were considered by us as genuine Christians have submitted. Yet, since this institute, and the absolute destruction of caste which it has been our vigorous endeavor to effect, no men of caste have joined us. Christianity is now understood by all to involve the loss of all things. The believers have themselves, since that period, grown much in grace, and love to one another. They have had, and still have, bitter trials. Trials severe in degree, but short in duration, are less trying than those of a less degree but longer duration. The former characterized the period of the establishment of Christianity. The present period is characterized by the latter. The Christians are reviled and cursed by kinsmen and acquaintances, nay, by all men: nothing but the fear of the magistrate secures them from occasional violence. The position of a sincere Christian amongst unbelievers in India is one of the most trying which human nature is called to sustain. Indeed, none can sustain it unto the end, without the continued aid of the Spirit. The world is full of hatred, and yet can at times put off that hatred, and, in order to beguile the convert, assume the appearance of friendship and regard. Enemies in the truth in every possible way harass and endeavor to distract them. They say, "You seek to overcome the world, but your efforts must be fruitless, for no one yet has ever overcome the world." They are ignorant of the scripture which saith, "This is the victory

which overcometh the world, even our faith."

In the cases of five converts, their wives have refused to join them. There is no subordination in families. The child will rail against the parent, and the wife will shut the door against her husband. Everything, in their present social and domestic circumstances, is calculated to wear down the spirits of the converts, and drive them to despair. If God do not abide with them, they are "of all men most miserable." In one case, a convert had his two children taken from him by his own brother with a drawn sword. These were restored by the order of the Sirkar. In another case, an unbelieving son, in indignation against his believing father, swallowed opium to destroy himself, and was only saved by the father's giving him a violent emetic. In another case, an unbelieving mother and a believing son who is married, have by mutual consent built up a wall in their dwellings to divide them, so as to bar access to one another's families. In another case, a very pious man was imprisoned by order of the Guicowar authorities, owing to the petition of his own brother, who declared that he should lose caste were he to dwell near him. Truly are our Savior's words fulfilled, "I am not come to send peace on the earth, but a sword." Verily, the consistent profession of Christianity among the heathen is something more than worldly men conceive of, who look upon it, in all cases, as something adopted for the furtherance of worldly ends. Nothing but the powers of the unseen world can make a man give up house and land, father and sister and brother, nay, his own wife and children. Let us rejoice that Christianity has, even among the Hindoos, the living witnesses of the truth,—“He that forsakes not all that he hath, cannot be my disciple.”

Death of a convert.

The mission has recently been called to mourn the removal by death of Randas, one of its native teachers, and most consistent members. He was one of the six converts baptized in 1844. His itinerant labors in the rainy season of 1847 laid the foundation of pulmonary disease. This was highly aggravated by the neglect and heartless treatment he experienced at his own house. His wife and mother-in-law sought to distress him in every possible way, in the vain hope that their unkindness would ultimately prevail to separate him from the Christian community. But their continued ill-treatment, combined with the bitter revilings of the people of his village, forced him to leave his home and take up his abode with the missionaries. This was a

happy circumstance for him, as he found with us that quiet of body and comfort of soul, which he could have found nowhere else.

From the time that he renounced all hopes of worldly things he became especially happy, and strongly attached to the ways of religion. The bread of God, which came down from heaven, was his daily food and delight. He found Christ to be an all-sufficient portion—an infinite compensation for the loss of wife, house, and land. His New Testament was his constant companion. On asking him if he feared to die, he said, "Christ has died for us. If we are found in him, we shall never perish. He rose again. We shall rise also." This was the language of his hope and faith, but he nevertheless felt at times as Bunyan's Christian did—unwilling to meet death, and unprepared for judgment. Ramdas was a sincere believer, of amiable qualities, and strongly attached to those who taught him the truth of Christ. He was more free, than is ordinarily the case with converts, from the vice of covetousness, and sought with sincerity the "things of Jesus Christ."

Never shall we forget this good man. He was greatly beloved by every individual of the mission-family. His course was one of great trial and endurance. By the grace of God he has overcome, and has entered into his rest. The wicked no longer trouble him. He suffered with Christ—he is also glorified with him. His body lies in the English burial-ground at Cambay, whither he had gone for medical advice. We desire to raise a small tombstone over his ashes, to show to future generations, that the Lord Jesus Christ has had his witnesses in Goojurat as well as in most other countries of the globe.

ENGLISH WESLEYAN MISSIONARY SOCIETY.

South Africa. Port Natal.

On the 24th of December I also baptized five young men connected with the town-society: these had been meeting in class about twelve months, and were selected from amongst about forty, who were on trial; they have for some time professed to be saved characters, and have given satisfactory proof of their conversion. As they are servants in the town, we have had abundant opportunities of ascertaining their manner of life; and although they are surrounded with daily temptations, yet they have brought forth the fruits of good living, their employers being witnesses. The congregation was large, and the people attentive, whilst I at length explained the nature

of this subject, and the new relation in which the persons to be baptized would be placed: this was the more needful, as this was the first public administration of the ordinance in this place. I had for some time explained privately to the persons to be admitted all that it was needful for them to know on the subject. Deep seriousness pervaded all minds; and never was English congregation more devout than this company of reclaimed heathens; nearly one hundred of those present were either seekers of salvation, or already saved.

"What hath God wrought!" Eighteen months ago they were wild, dark, depraved, naked creatures; now they were clothed, clean, and devout worshippers of the God of heaven. I felt that what God was doing was worth living to accomplish as an instrument. I felt humbled and thankful whilst I consecrated these our first-fruits in this town to God the Father, God the Son and God the Holy Ghost; may they live for ever! Six others are now being met by me preparatory to baptism.

Amongst the colored people speaking the Dutch language (Hottentots and late slaves) God has also been displaying his power and grace. When I came to this place these people were in the lowest state of moral degradation; they were semi-civilized by having been long mixed with Europeans; but they had grafted the white man's vices on the black man's stock, and were become twofold more the children of the devil than before. At first, when I began to speak to them in the streets, they appeared careless, whilst they were without hope; but at length I induced two or three to attend the service, which number has now increased to about forty: twenty meet in class, and a few profess to be saved. With God all things are possible. A short time ago one of these, a very old man, died. He had been seeking the peace of God about two months before; but in his last illness, which was only of six days' duration, he had been instant in prayer; the morning before he died he sent for me and said he was greatly tempted; God said he would be saved and go to heaven; Satan, that he would be lost and go to hell. I conversed and prayed with him, and he was relieved. In the evening I was again sent for: I found him happy in God, and commended his spirit into the hands of Christ. He died in great peace a few hours afterwards; "a brand plucked from the burning."

There are now about one hundred natives, chiefly Kaffirs, meeting in class in this circuit: these have all been brought out of heathen darkness and depravity within the last eighteen months.

American Baptist Missionary Union.

RECENT INTELLIGENCE.

FRANCE.—From Donai, Aug. 29, 1849, Rev. J. W. Parker speaks of “a most interesting season at Genlis—the ordination of Mr. Foulon and the baptism of eight persons.” He writes, “I was glad of the privilege of laying hands on the head of this excellent young man. This field is producing a glorious harvest.”

TAVOY.—Mr. Bennett writes from Tavoy, under date of June 12, 1849, in respect to the Karen schools of that neighborhood as follows: “Mrs. Bennett has now a school of Karen children, numbering some twenty-six. She designed to have had only girls, but there were several of the small boys who so wished to come that she could not well refuse them.

There has not been anything done for girls for a long time; in fact, we have had no schools as we used to do, and the consequences are seen and felt in the jungles. Mrs. B. hopes to be able to hold on her way until some one can take her place, or do her work better.”

ASSAM.—Rev. A. H. Danforth, Gowahati, May 25, writes,

“I have made several jungle tours though most of my time has been spent at the stations. While out, I found a strong desire on the part of those who could read, for books. I distributed a large number, and trust they will be generally read. The people seemed very willing to listen to the truth; more willing to assent, but not at all inclined to make an application of it. Like the impenitent at home, it is only when brought home to the conscience that the real “offence of the cross” is made to appear. I labor under great embarrassments in not having a native preacher to accompany me in these excursions. I fear it will be a long time yet before I shall feel myself at home in the language. Some of the native Christians from Sibsagor were here a few weeks, and I found them of very great assistance.

You have doubtless been informed that all our out-schools have been bro-

ken up for want of funds to carry them on; but still the demand for schools does not decrease. A short time since, some thirty very promising lads of from twelve to fifteen years of age came thirty miles into the station. They were only the representatives of eighty, who had formed themselves into a school, and begged that we would give them books and a teacher. Take them together, it was one of the most promising companies of boys that I have seen. All I could do was to give them a few copies of Luke's gospel, and promise to visit them. While the people are very tenacious of caste, they seem to have no scruples in reading our books. Indeed, these are almost all the literature they have. Although this field at present is not so prolific as some others, yet we think we see in the general movement of the Assamese mind, the *star* of promise. But should this not be sufficient encouragement, we still have the glorious *Star of Bethlehem*, attended by all the bright luminaries issuing from the purposes and promises of God.”

LETTERS, &C., FROM MISSIONARIES.

ARRACAN.—E. L. Abbott, Feb. 17, 26, March —, 20, 30, May 15, 19.—J. S. Beecher, Feb. 19, March 12, April 21.—L. Ingalls, Feb. 26, 27, March 27 (2), April 24 (2), May 23, June 23 and 25.—C. C. Moore, March 7, 22.—H. S. Van Meter, April 16.

MAULMAIN.—J. G. Binney, Feb. 26, March 24 (2).—N. Harris, April 19.—H. Howard, Sept. 22, 1848, Feb. 21, April 19, May 22.—A. Judson, Jan. 3, March 16, April 19, June 20.—F. Mason, Feb. 19, 20, March 4, 17 and April 17, May 21.—W. Moore, Jan. 1, March 24.—T. S. Ranney, Feb. 20, March 14, 24, April 13, 19, May 23.—E. A. Stevens, Jan. 27, March 3, 24, April 21, June 20.—L. Stilson, Feb. 21, March 23, April 21, May 23, June 20.

TAVOY.—C. Bennett, Jan. 15, March 7, Jan. 16, May 10, June 12.—D. L. Brayton, Feb. 16, March 5, April 7.—J. Benjamin, March 8, April 19, May 11.—E. B. Cross, March 7, April 20.

ASSAM.—C. Barker, April 26.—N. Brown, April 7, 23; Mrs. B., March 26.—O. T. Cutler, Feb. 26, March 30, May 16, June 19.—A. H. Danforth, Feb. 24, May 25.—I. J. Stoddard, April 23, May 21 (2).

SIAM.—Mission, July 18.—J. H. Chandler, Jan. 18, Feb. 24, April 9.—J. T. Jones, Feb. 22, March 17, April 9, 13.—Miss H. H. Morse, April 19.—S. J. Smith, March 27.

CHINA.—W. Dean, Feb. 24, 26, March 19, 24, April 13, May 25, June 19.—J. Johnson, Feb. 26, June 15.—J. Goddard, Feb. 15 (2), May 7.—E. C. Lord, June 11—Nov. 22, 1848,

Dec. 26, Jan. 8.—*D. J. Macgowan*, j. of 1848, Jan. 18, May 7.
 TELOGOOS.—*S. S. Day*, March 9—22, 9, April 10, Nov. 10, 1848, June 2, 7.—*L. Jewett*, March 6, April 11, May 4.
 FRANCE.—*T. T. Devan*, April 9, June 1, 11, 23, July 2.—*E. Willard*, July 9, 11, Aug. 7 (2).
 GREECE.—*A. N. Arnold*, May 9 (2), June 8, Aug. 4, 7.—*R. F. Buel*, May 8; *Mrs. B.*, May 26.
 GERMANY.—*J. G. Oncken*, May 24.—*G. W. Lehmann*, July 26.
 CHEROKEES.—*W. P. Upham*, May 1.—*H. Upham*, June 18.
 SHAWANOES.—*F. Barker*, June 25.—*J. Meeker*, Aug. 15.—*J. G. Pratt*, June 4, 11, 18, Aug. 20.
 OJIBWAS.—*A. Bingham*, April 26—May 11, June 1, July 3, Aug 9.—*J. D. Cameron*, May 9.

DONATIONS

Received in August, 1849.

Maine.

Penobscot For. Miss. Soc., J. C. White tr., viz.—*Garland*, James March 1,00; East St. Albans, ch. soc. 4,57; *Etna*, ch. soc. 4,06; Bangor, 1st ch. and soc., for sup. of a child in the Assam Orphan sch named Samuel L. Caldwell, 25,00; do., 2d ch. Sab. sch., for sup. of a child in do. named Deborah H. Porter, 25,00; North Bangor, ch. 11,76, 76,89
 A friend, for the Arracan Miss. Misses ———, per. Rev. Mr. Bronson 1,00 5,00
 ——— 32,89

Massachusetts.

A friend, for the German Miss. 1000,00
 Lynn, Jonathan Bacheller 300,00
 Boston, Charles st. ch., mon. con. 11,00
 Dorchester, "a friend to missions" 50,00
 West Cambridge, ch. and soc. 31,54
 New Bedford, Mrs. Susan Tripp, for sup. of James Tripp in Nowgong school, 74,00
 Lawrence, Miss E. Wetherby 10,00
 Chelsea, ch., S. Bryant tr. to cons. Zenas Snow L. M., 100,00
 Newton, Soc. Inquiry Theo. Inst. 27,50
 Worcester, 1st ch. Juv. Miss. Soc., S. B. Bartholomew Sec'y, for sup. of a girl in Assam to be named Almira Studley, in charge of Mrs. Danforth, 25,00
 Jamaica Plain, ch., to cons. James W. Converse and James E. Forbush L. M., 200,00
 Harvard, Sab. sch., "for heathen children," 2,50
 ——— 1831,54

Rhode Island.

Woonsocket, a friend to missions 3,00

New York.

Hoosick Falls, ch. 3,00
 Schenectady, contribution in the Presbyterian ch. after an address by Mr.

Bronson, 37,22
 Ithaca, Mrs. Bowker's little son 1,00
 Westerloo, ch. 10,75; Greenville, ch. 7,61; N. Troy, ch. 11,85, Fem. Miss. Soc. 64,00, S. sch. 12,37; to cons. Isaac Wellington L. M., 106,58
 Worcester Asso., John Hayden tr., to cons. Rev. David B. Collins L. M. 113,06
 Rensselaerville, ch., 8,34; Preston Hollow 2,46; Richmondville, ch. 4,94, 15,74
 Harrisburg, Mrs. H. M. Jones 1,00; Henderson, ch. 10,00; Black River Asso., Mr. Vennest tr., 89,40; 100,40
 Franklin Asso., Wm. Stilson tr. 37,88
 Middlefield, ch. 5,00; Waterville, ch. 2,15 7,15
 Otsego Asso., C. V. Hartshorne tr., 77,73; avails of a string of gold beads 2,65, 80,38
 Washington Union Asso., L. Mason tr., avails of gold rings, 50
 To cons. Mrs. Laura A. Dodge L. M., and one to be named, per Rev. Orren Dodge, ag't. 461,69
 Springfield, Walter Holt 5,00
 ——— 512,91

Pennsylvania.

Abington Centre, Ladies' Missionary Sewing Circle 10,00
 Tioga, ch. 5,00; Sullivan, ch. 2,41; Tioga Asso. 17,59; Holmesburg, ch. 15,54; per Rev. B. R. Loxley, 40,54
 Western Penn. Bap. Conv., Wm. Benson tr., viz.—Pittsburg, Grant st. ch., for education of two Karen children 30,00; Peters Creek, 7,50; Uniontown, ch. 2,10, 39,60
 ——— 90,14

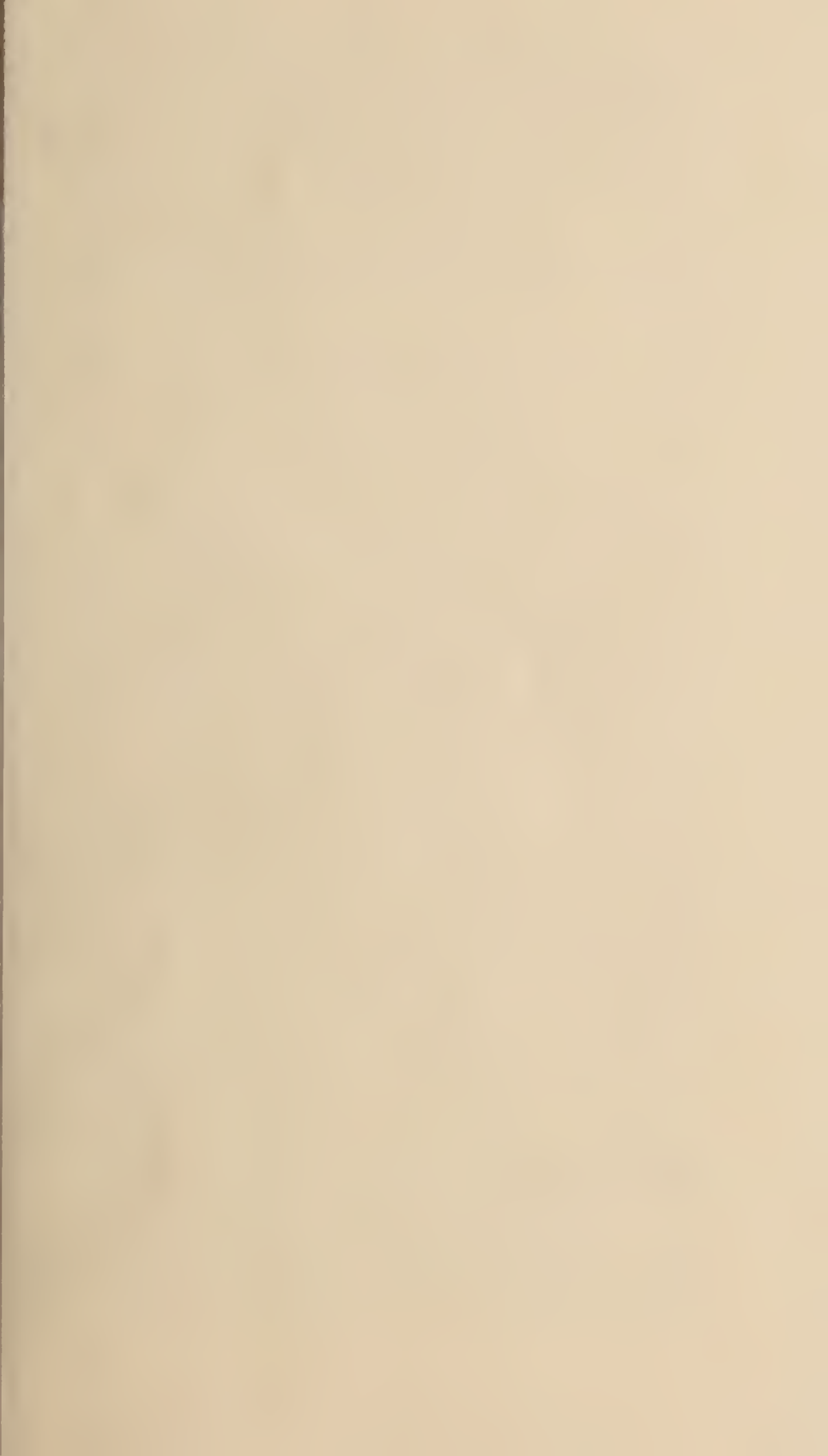
Illinois.

Chicago, 1st ch. 106,80; Sab. sch. 100,00; to cons. Waldo W. Smith L. M., 206,80
 Fox River Asso. 16,45; Alton, ch., Danl. D. Byrie tr., 60,00 76,45
 Edwardsville Asso., Warren Leverett tr. 27,00
 ——— 310,25
 ——— 2330,73

Legacies.

Corinth, Me., Ann D. Ball; per E. White tr. of Penobscot For. Miss. Soc., 25,00
 Great Valley, Pa., Rachel Jones 50,00
 Carlisle, Ms., Miss Rhoda Crosby, per Asa Mansfield Exr., 100,00
 ——— 175,00

Total from April 1 to Aug. 31, \$22,636,55



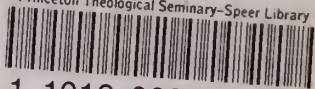
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